CHRIST BEFORE THE TEACHERS.

CHRISTIANITY AND EDUCATION

BY

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"Culture merely for culture s sake can never be anything but a sapless root capable of producing at best only a shriveled branch."

—George Eliot.

An exclusively intellectual education leads, by a very obvious process, to arrogance and a cynical contempt for all moral influences. An exclusively moral education tends to fatuity and pharisaism by the overstimulation of the sensibilities. An exclusively religious education ends in bigotry, if it does not take a directly opposite course, and lead to atheism.

Affectionately Dedicated to My Wife

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PREFACE

The theme of this work is not new, and many are inclined to regard Christian education as a rather hackneyed topic which no longer merits serious discussion. Moreover, powerful influences are at work to discourage all denominational control over institutions of learning. But there are many reasons why a discussion of education from the standpoint of Christianity is vital and timely. In spite of the fact that in former years much of great value was written and spoken in favor of Christian education, it is surprising how little of this wealth of material has been put into permanent form.

The attitude of the learned world toward religious problems has undergone a remarkable change during the past forty years. One hears little now of Spencer and Haeckel, but much of Eucken and Bergson. The change is significant. To-day religion in its historic and psychological, as well as in its practical, aspects easily occupies the center of human interest. The press has poured forth a vast mass of books and magazines dealing with every aspect of the subject. Religious education also has come in for increased popular and expert attention. There are two reasons for this. First, the studies in the psychology of religion, by James, Starbuck, Leuba, Coe, and many others, have emphasized that religion and religious belief are a necessary aspect and function of human life. To be without a religion of some sort is to be abnormal. Secondly, students of the larger social developments of our age

are alarmed at the numerous indications of racial and ethical decay. These two convictions have created in many sections of our land a powerful impression in favor of religious instruction for all children.

The occasion for undertaking this discussion was the contest proposed by the Education Board of the Baptist General Convention of Texas; and the author is ready to confess frankly that had it not been for the contest the work might never have been written. However, years of experience as a student and professor in both Christian and non-religious institutions have implanted some abiding convictions regarding the relation of Christianity to education. These convictions have naturally become clarified with the development of the work. Moreover, the study and labor expended have proved to be a genuine source of joy. For these reasons the author feels a debt of gratitude to the Board for the stimulus and opportunity which it has afforded.

Two main theses are presented here: The first is that Christianity is inherently an educational religion. Christianity is no mere theory, but the living, spiritual truth at the very heart of reality. In its purposes, means, and results Christianity and the highest form of education are identical. There is abroad to-day a rather vapid conception that education should be religious, but it does not matter seriously what kind of religion it presents. Very frankly I do not advocate religious education, but Christian education. There is a decided difference. The second principle which I desire to maintain emphatically is that Christian evangelism and education are inseparably linked. Both must be employed to secure genuine spiritual progress. Evangelism alone is emotional prodigality which lacks the element of permanency; education alone is dead,

and lacks enthusiasm and growth. The future of Christianity unquestionably rests with that wing of Christians which can most deftly harmonize these two methods of carrying forward the Kingdom of God in the hearts of men.

This work is the outgrowth, in no small degree, of years of association with faithful Christian teachers and preachers interested in education, and this debt I gladly acknowledge. Cordial acknowledgment must also be made to my wife, who read the entire manuscript and suggested important additions and changes.

PART I.

THE HISTORY OF CHRISTIAN EDUCATION

I.

HEBREW EDUCATION A PREPARATION FOR CHRISTIANITY

Hebrew Education a Divine Command

Hebrew nationhood was born under remarkable circumstances; it began with an exalted religious conception and a great historical deliverance. In order to secure permanency and growth for the national spirit, the entire people had to be educated and trained in the worship of Jehovah, and in the observance of His laws. Strict parental discipline had been traditional in all patriarchal families, and formed one of the chief Hebrew characteristics which had been inherited from Abraham himself. Did not God declare that Abraham should become the father of His peculiar people? "For I know him [or have singled him out] that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."[1] Thus from the beginning Hebrew nature was cradled and nurtured in an atmosphere of fervent religious instruction.

When Moses brought about the liberation of the Israelites from Egyptian bondage he was immediately confronted with a colossal task. The vast aggregation of slaves and shepherds, innocent of all government, had to be welded into a self-governing state. To insure a permanent spirit of national unity, and the continued worship of Jehovah from generation to

[1] Gen. 18: 19.

generation, Moses turned to education in order to secure a satisfactory means for the accomplishment of his grand purpose. Conspicuous as he was among the loftiest political, literary and moral geniuses of human history, Moses, the Hebrew lawgiver, was even greater as an educational statesman. He has been justly called "the most exalted figure in all primitive history." What Solon did for the Athenians and Lycurgus for the Spartans, Moses accomplished on a greater scale, and in a better way, for the education of his people. He unified the national spirit, taught them the laws of Jehovah, and took care to set up everywhere conspicuous monuments and memorials to mark their heroic achievements. By feasts and ceremonials, by altars and monuments the future generations were constantly to be reminded in the most striking and concrete way of the wonderful deliverances of Jehovah, and His eternal covenants with the house of Israel. There could be neither national history, nor romance to compare with that by which a Jewish mother might hold her child entranced. Students inform us: "History has seldom brought together within such a compass so many famous houses, altars and battlefields, nor opened more promise of magic isles and coasts beyond." In all these ways there were gradually built up an heroic national history and a tradition which have never been surpassed in their powerful appeal to the human imagination and emotions.

From the first education was imposed as a divine obligation upon every Jewish parent. "The dwellings of Abraham, Isaac, and Jacob were at once house, school, state, and church." It was specifically enjoined upon every father to instruct his children in regard to the significance of the Passover feast and other cere-

monial observances.[1] At a certain point in the Passover service the youngest child would arise and inquire the meaning of the performance. Thereupon the father would relate the previous history of his people, and the events which led to the establishment of the feast. But even more specifically than this, God made the teaching of the divine law compulsory upon every parent in the most imperative terms: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it. That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."[2]

These significant words were taught to every child before any other truth so that their impress might be made ineradicable upon the tablets of his memory. In later times this Scripture was worn in a small leather

[1] Ex. 12: 26; 13: 8, 14; Deut. 6: 20-25.
[2] Deut. 6: 1-9. Read also Ch. 4: 9; 32: 46.

case upon the wrist, and was nailed in a metal box to the outer casement of the door of every dwelling, where it might be reverently kissed whenever one entered or left the home. No people in all the world's history have, from the beginning of their nationhood, been so completely immersed in an atmosphere of pious instruction. As Dr. Mullins has said: "The whole Mosaic economy is an educational enterprise of the most far-reaching character. Jewish institutions could only be preserved thus."

It was, furthermore, the established custom of the Israelites to gather all the people together with their children at convenient seasons to read and expound the law of the Lord.[1] At times teachers were sent throughout all the land to give instruction. For example, Jehoshaphat instituted a royal commission to visit all the cities of Judah for this purpose. The Scriptures tell us "they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms."[2]

In spite of the strict Mosaic injunction concerning the instruction of the children by the parents, and the sporadic attempts of the leaders to arouse the people from their spiritual and intellectual lethargy, very little was accomplished. The law of the Lord was soon forgotten and the people reverted again to gross idolatry. It is only one of the many instances in the history of education which indicate that human progress and culture will not permanently flourish under a domestic or parental system of education. As yet Israel had no schools, and education was not a national

[1] Josh. 8: 30-35; Deut. 31: 11; Neh. 8: 1-3.
[2] 2 Chron. 17: 9, 10. Comp. 2 Kings, chaps. 22 and 23.

affair. In the later centuries the ignorance and illiteracy of the people called forth the most bitter denunciations from the prophets. In 780 B. C. Hosea declared: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children."[1] About twenty years later Isaiah prophesied that ignorance, or lack of knowledge, would bring them into captivity.[2]

The Schools of the Prophets

The prophets conserved the best heritage of Hebrew spirituality and culture. They maintained in all its purity the exalted conception of Jehovah which Moses had taught. It was their custom to live together in a community for mutual benefit, and tradition says that they occupied rude huts of their own erection. Though the prophets were essentially a lay order, they were properly the religious revivalists of the time. According to Rabbinical tradition, they formed colleges numbering from fifty to four hundred, which were somewhat in the nature of theological institutions, and were presided over by a senior member formally elected. Music and sacred poetry were studied, as well as the profoundest aspects of theology. As preachers the prophets upheld the highest spiritual ideals, rejected the religion of ceremonial observances, and vehemently protested against idolatry and immorality. Thus they maintained the highest form of education. Among the chief places where such informal schools were established we might mention Jordan, Ramah, Bethel, Jericho, and Gilgal.

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[1] Hos. 4: 6. [2] Read Isa. 5: 13.

Education from the Captivity to Christ

During the years of captivity the Jews came into contact with nations which possessed superior intellectual culture, books, libraries, and schools. In consequence a remarkable change took place in Hebrew culture and religious life after the return. The example of the other nations led to the immediate establishment of the synagogue schools. Along with the schools the scribes, or "bookmen," as they were called, appeared, and they made it their business to interpret and teach the Scriptures to the people. Like the prophets, theirs was a lay order open to all. Thus a national system of education was initiated. Reading and writing became common. The priests began to record their decisions, and the lofty utterances of the prophets were accessible to all who could read or listen to reading. The influence of this national system of education was profound. The intense study of the Scripture and the greater intellectual enlightenment which followed effectually prevented them from ever again falling into idolatry.

According to Schuerer every eminent teacher of the law collected round him a larger or smaller number of young men, who desired to be educated by him so as to become scribes. The synagogues, which were called "places for instruction," more than anything else contributed to the religious growth of the Jewish people from this time forward. Laurie, the educational historian, calls the synagogue schools "the prototype of the Christian parochial system." From the time of the return the Jews became more and more the people of one book; for them it was precept upon precept, and line upon line. "Popular education was education by the synagogue, which brought home to every small community of Jews the central idea of their faith and

the system of morality, law, and ritual based on it. Speaking of the synagogue, Wellhausen says: 'The Bible became the spelling-book, the community a school, religion an affair of teaching and learning. Piety and education were inseparable: whoever could not read was no true Jew.'"

Long before the birth of Christ Jewish schools had become the powerful medium for the preservation of the national hopes. "Compulsory attendance upon schools, according to the Talmud, dates from the famous rabbi, Simon ben Shetach, from about 75 B. C."[1] Parents were forbidden to move to any place where there was no school. Every ten families were obliged to maintain a school for their children. "In no other country has teaching ever been so much magnified as it was in Judea. In no other country has the teacher ever attained to such an exalted position." God first gave the law, but the teacher gives it to the child, and he is therefore to be revered accordingly. A child was absolved from supporting an aged parent who did not educate him, and in case of need it was his duty to minister to the teacher before the parent. According to the Talmud, "the study of the law outweighs all other religious commands." A Jewish proverb says, "By the breath from the mouth of school-children the world is sustained." In New Testament times three grades of schools were in existence: the elementary schools for all children, usually conducted in or near the synagogue; higher schools, or academies, such as those of Hillel and Shamai; lastly, the Sanhedrin. In the time of Christ the rabbis formed academies and higher schools at Jerusalem. They were

[1] Burton and Matthews, "Constructive Studies in the Life of Christ," p. 45.

at once preachers, teachers, and lawyers. Their scholarship was usually of a high order, though tending to formalism. After the second century before Christ some of them were known to cultivate the Greek language and philosophy.

The children were taught throughout the week in the synagogues by the hazzan, or overseer. Instruction was carefully graded to suit the capacity of the growing child. First of all he learned to read and write and to repeat portions of Scripture. However wealthy he might be, every youth was taught a trade; Jesus was a carpenter, and Paul a tent-maker. The subjects taught in the synagogues were the Scriptures, Jewish beliefs, writing, reading, and the Hebrew language. At five years of age, according to the Talmud, they began to study the Scriptures; at ten the Mishna, or oral law; at thirteen they became "sons of the law." When the youth was in his thirteenth year he was obliged to attend the Passover feast at Jerusalem, where he was instructed by the learned rabbis in the courts of the temple upon his duty as a "son of the law." Higher instruction was given by the rabbis at the temple and in colleges. Many learned teachers, however, circulated peripatetic about the whole land, offering instruction in the law to all who desired it. At fifteen the youth studied the Talmud, and they were expected to be ready for marriage at eighteen.

It is perfectly clear from the testimony of Josephus and others that the children were well trained. So thoroughly did they "hide" the Scripture in their hearts that almost every religious utterance was in the language of the Old Testament. When the soul of Mary burst forth in that wonderful song, the Magnificat, every expression was borrowed from the Scriptures.

As the Jewish philosopher Philo declares, "They bear the image of the law on their souls." The Jews depended much more upon memory than we do to-day, and therefore we may readily accept the authority of Josephus, who claimed that his people learned the law by heart. "But for our people, if anybody do but ask them about our laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately as soon as ever we become sensible of anything, and of our having them, as it were, engraven on our souls." [1]

All ancient education bears one mark which distinguishes it from that in modern times. We emphasize now-a-days a knowledge of truth and fact, instructing in order that the child may know. Ancient education was pre-eminently a discipline, a moulding of character and conduct, a union of theory and practice. The child from his first hours was immersed in the traditions, sentiments, thought, conduct, and ideals of his people as in a spiritual and ethnic atmosphere. He inbreathed the national spirit until it became his own life and soul. This general aspect of ancient education was peculiarly characteristic of the Hebrews. Their theory of pedagogy was, "Train up a child in the way he should go: and when he is old, he will not depart from it."

[1] Josephus, "Against Apion," Bk. II., Sec. 19.

II.

JESUS A TEACHER

Jesus Pre-eminently a Teacher

In the Gospels three classes engaged in imparting religious truth are recognized—preachers, teachers, and evangelists. The word "preacher" (*keerux*) is used three times in all, and signifies an ambassador, a herald, or public messenger. The verb "preach" is used sixty times. Never do the Gospels call Jesus a preacher and only eleven times is it stated that "he preached." On the other hand, John the Baptist was without exception termed a "preacher"; never a teacher. Luke only five times states that Jesus "evangelized" or brought good tidings. To evangelize, as the Greek word signifies, is to announce or proclaim good news. We may assume that there were some genuine differences in these three methods of presenting the gospel. In what respect, it may be asked, was Jesus a teacher?

"When truth takes the form of mediating it becomes teaching. The teacher as such is a mediator between the light that is entrusted to him and the eyes of the spirit which he has to illuminate with this light. He must construct a bridge between the heights of knowledge and the low level of germinating thought. But as Christ is generally the mediator between God and humanity, so is He also specially, as a teacher, the Mediator between the divine counsels and human thought. He is the teacher; this is involved in His whole character; this He proves by His ministry and

operation."[1] One misses indeed the essential pedagogical character of Jesus if he consider Him merely as an instructor who imparted to men the precepts, principles, and facts of spiritual life. He was more than a teacher, He was an educator who awakened new potentiality and powers in His disciples. Truth is not merely a form of thought or knowledge which can be passed from mind to mind as money goes from hand to hand; truth is incarnated life. It was no figure of speech when Jesus declared, "I am the Way, the Truth, and the Life." As a teacher He introduced men to a new world of spiritual reality, to higher orders of life. An insect, a dog, and a man may all observe an eclipse of the sun, but each one has a totally different consciousness of the fact; they live on totally different levels. Similarly man in his natural state of sin is incapable of perceiving the loftier ranges of spiritual truth; these must be experienced, lived, incarnated in his will and being. Jesus was pre-eminently an educator, arousing and cultivating the spiritual nature of man to freedom and perfection. He lifted the human soul up to a higher level of spiritual existence; he introduced a new principle of life. He transmuted man's nature from the lower to a loftier and more spiritual plane of being by teaching him of a new birth, and a divine sonship.

"Thou art a teacher" was the confession of Nicodemus, member of the Sanhedrin, and the fact was universally acknowledged by His disciples and enemies. "Forty-five times in the Gospels He is called a teacher. Six times He refers to Himself as a teacher. Twenty-three times His disciples, or other friendly adherents,

[1] Dr. Lange, "Life of Christ," Vol. II., p. 172.

call Him teacher. Twelve times His enemies, Pharisees, Sadducees, Herodians, and others, term Him such.

"Likewise the verb 'teach' is applied to Jesus in the Gospels forty-five times, thirty-nine instances occurring in the synoptists. Most of these references to Jesus in the act of teaching are made by the writers themselves, though once the disciples, three times Jesus Himself, and seven times His enemies refer to the act of His teaching."

"From this array of facts collated from the New Testament," says Dr. Williams, "we are forced to the conclusion:

"1. Jesus regarded Himself as a teacher possessed with divine authority.

"2. His disciples so esteemed and addressed Him.

"3. Others in sympathy with His message called Him teacher.

"4. The writers often allude to Jesus in the act of teaching.

"5. Even His enemies were impressed that He was pre-eminently a teacher."[1]

But more significant even than the name by which they called Him, was the fact that He had the habit, the method and mission of a teacher; a peerless, incomparable teacher whose personality and wondrous message completely overshadowed his method and art. In calling Himself the light of the world the teacher's work is indicated. He was the good Shepherd who feeds, tends, and shelters the flock; a training, educating process. It is noteworthy that the first conception of Jesus to be expressed in Christian art was that of the good Shepherd returning from the wilderness,

[1] Dr. C. B. Williams, "The Function of Teaching in Christianity," p. 25 *seq.*

crook in hand, and with the lamb, which had been lost, lying upon His shoulders. The world had its great instructors before and has had many since: its Socrates, Plato, Aristotle; its Buddha, Abelard, Kant, and Hegel. But of none could it be truly said, "The common people heard him gladly," and none could claim, "I am the Way, the Truth, and the Life."

It is not at all strange that Jesus adopted teaching as the chief means of imparting His divine message to the hearts and minds of men. Preaching was not very common in that day, and, in any case, by itself it was not sufficient to perform the full work which the Master desired. Furthermore, He had the example of the rabbinical schools, and all the force of antiquity behind Him. Instruction was the very breath of life to the Jew. In the home the parents incessantly drilled the children in a knowledge of the law, and, at the synagogue school, instruction and exposition of Scripture were imparted daily. In the temple and in the colleges of the rabbis a body of men were diligently teaching and interpreting the Scriptures to all who came. Instruction was everywhere free, and any one who did not avail himself of the opportunity was considered accursed. Had He not Himself been carefully tutored in the home by His mother, and at the synagogue by the hazzan? In His thirteenth year, following the custom of His people, He went up to Jerusalem to become "a son of the law." As a part of this dedicatory ceremony He was obliged to attend the instruction of the rabbis in the temple courts. Fortunately for us, the silence which veils His childhood and youth is broken at this point, and we are permitted to catch a glimpse of the divine Boy as an inquiring student at a rabbinical school.

Moreover, teaching was the only method through which Jesus could achieve His full purpose. The very nature of the wonderful message He brought to men, and the work He came into the world to perform, and the character of the students whom He taught, compelled Him to resort to a systematic and gradual schooling of a small band of followers. Old ideas and prejudices had to be uprooted, new interpretations of old truths had to be inculcated, characters that were selfish and unstable had to be transformed into heroic missioners of a crucified and despised Saviour, and poor peasants had to be trained into ambassadors of the new and invisible Kingdom. Such a task has never been paralleled in its difficulty in human history.

The great Teacher had three classes of pupils; He taught individuals whenever opportunity was given; Nicodemus, the woman at the well, and Mary and Martha are examples. He taught the multitudes who thronged His pathway wherever He went, as they hung upon His exalted words; for "no man spake as this man." Moreover, He taught the worshipers in the synagogues into which He came. But above all He instructed, trained, and educated the twelve. It is no far-fetched figure of speech to call the twelve the "college of disciples," for such they were. Jesus was the ideal college professor who lived with, for, and finally *in* his students, opening their eyes to see truths never beheld before, and giving them exalted experiences which could never be forgotten.

How Did He Teach? The methods of instruction employed by Jesus were as unique as the wonderful message itself; His methods and message belong naturally together. As a teacher Jesus has frequently been compared to Socrates, and

superficially there are many points of striking resemblance. Both were interested in man's ethical nature, and both were martyred for their doctrines. In methods of instruction, however, and in real purposes they were as far apart as the antipodes. Socrates was critical, analytic, and usually ironical. He aimed to provoke reflection, to awaken intellectual insight, to arouse the critical judgment, and an interrogative attitude of mind. He questioned his pupils and made them express their ideas. On the other hand, Jesus did not appeal primarily to the intellect, but to the conscience and the heart. He sought to quicken the ethical sensibilities, to arouse the spiritual nature from its lethargy, and to impart spiritual insight. He held up a mirror in which men beheld a twofold image; on the one hand they saw man as he is, in his low, mean, sinful self, and on the other hand the lofty, princely ideal which God intends him to be. Never did He catechize and hound his disciples with dialectic subtilty, nor confound them with involved argument. He spake His message with unapproachable simplicity and directness, and with absolute assurance of its truth and power. There was no Socratic irony. The gentle Son of God yearned to give to each man a full realization of the grand truth which swayed His own heart. Even Rousseau was constrained to exclaim at the perfection of His teaching art, "What sweetness, what purity in the manner of Christ! What an affecting gracefulness in his instruction."

A discussion of the teachings of Jesus is not necessary for our purpose; even a detailed examination of the methods He employed will be useful only in so far as it will more fully demonstrate the fact that He was really a teacher, and founded a teaching religion.

Jesus employed three different methods of instruction as circumstances required. We may note first the informal dialogue which He usually employed when dealing with individuals. It was essentially natural, conversational, familiar and confidential. Questions were sometimes asked and answered; difficulties were proposed and solved. This method was generally used with the disciples, and with intimate followers, such as Mary, Nicodemus and the woman at the well.

When His enemies came propounding subtle questions, with a view to trapping Him in His words, He resorted to a more controversial method. He frequently answered their questions by asking others which clearly revealed the duplicity and infamy of their intent.

But the highest art of His teaching method can be seen only in His dealing with small groups, or with the multitudes which thronged His steps. He is a teacher of the highest originality, resourcefulness, and power. His style is still conversational, but more formal and didactic. The declaratory discourse was employed along two strikingly different lines. During the early ministry His discourses were marked by the frequent use of sententious or gnomic expressions. Jesus did not deliver a reasoned and analytic address, such as we are accustomed to now-a-days. Even His sermons do not partake of the exegetical type, in which one theme is logically expanded at length. He gave utterance to sharp, short, pointed truths. They are axioms, or proverbs, epigrammatical sentences, frequently figurative, and always concrete and vivid. Each contains in the most concise form an idea which shines forth like a brilliant gem. The use of such proverbial expression, or maxims of moral wisdom,

was, we are informed by scholars, everywhere current among Oriental peoples. They had come into universal usage among the Jews through the example of Solomon, and they formed the chief method of instruction employed by all the rabbis. There is every reason to believe that teaching by proverbs or maxims was no mere caprice of the time, or of the Oriental mind. The communication of ethical truth and practical wisdom naturally adopts this method of expression.

During the earlier part of His ministry Jesus used the gnomic or proverbial method exclusively in public discourse; later on He resorted most frequently to the parable, which was a totally different mode of presentation. Here, too, He follows the custom of those who had been the teachers of Israel for centuries. Jesus did not invent the parable, but no one has ever approached His matchless examples of its use.

How marvelous was the teaching of Jesus! His methods are peerless works of art. Their grand simplicity strikes the reader at a glance. Yet, simple as they are, they are as profound as human existence itself. There are no abstruse principles, no transcendental propositions nor involved system of thought which only the learned can understand. No other writings have been so much read by the lowly and ignorant; yet none have so engrossed the profoundest intellects which the Christian era has produced. However, not everything He said was fully understood by the people who heard Him, and even the inner circle of friends on many occasions had to request Him to explain the hidden meaning of His words.

He was master of the sublime art of addressing His language to the imagination, and at the same time appealing to the reason, and the emotional nature. His

presentation was picturesque, and at times dramatic. He made the common incidents of life, and the ordinary objects of nature to express the most profound principles. He revealed "tongues in trees, sermons in stones, books in the running brooks, and good in everything." No abstract inductions did He impart to feed the hungry souls of the multitudes, but rather the most concrete and simple declarations. His teaching was intensely practical, and never lost its touch with daily life. He presents no grand theory of God, of universal consciousness, of personality, of how He created the universe, nor of how God is related to evil; nothing of these involved philosophic problems upon which the human intellect feeds. God was to Him a Father, a loving, forgiving parent. What more does the heart need? Moreover, His teaching was complete. It showed men all they required to know, all they could use of divine truth.

Like all great teachers, Jesus graded his instructions to suit the spiritual need of His pupils. He did not give them all the truth at once. Slowly and patiently He led them along to deeper and deeper fountains of truth as their hearts became receptive, and as the light broke in upon the dark chambers of their minds. Frequently the disciples had to seek fresh information and explanations of what He had said. He did not teach them of His approaching death until they had learned to confess with Peter, "Thou art the Son of the living God." When leaving this world, conscious that He had not imparted all truth to His disciples, He told them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth."[1] Thus we see that Jesus followed the psycho-

[1] John 16: 12, 13.

logical principle of apperception, by fitting His instruction to the peculiar spiritual and intellectual needs of His pupils.

In our age, when the line of cleavage is so closely drawn between the so-called liberal school of theology, and the representatives of orthodoxy, it is interesting to see what Jesus thought, and the attitude He maintained. To the formalistic, pedantic, and hypocritical schoolmen of His day, He appeared to be a most iconoclastic, fanatical, and dangerous teacher. He was not lettered by any school, nor licensed by any sect, nor in any way authorized to teach the Scripture. He did not adhere to any of the usual canons of interpretation, but demolished well-nigh every rule of exegesis the scribes had established. Yet He declared that He had come to fulfill the law, and He relied, for His doctrines, absolutely upon the Old Testament Scriptures. He was destructive, only in the sense that He removed from the Scriptures the accumulated sediment of human misconceptions, and false interpretations; so that the underlying spiritual truth might again flow forth with increased power. In view of His perfect discernment of truth, and His intolerance of shams and false interpretations, it is intensely interesting to know that Jesus has left us, in one masterful stroke, His conception of an ideal teacher. The glory of the scribes and rabbis had been to hand on their ideas to their pupils without changing a jot or a tittle. But Jesus pictures to us the good teacher as one who "is like unto a man that is an householder which bringeth out of his treasure things new and old." How splendid a statement of what should be the attitude of the Christian teacher! Some hasten to embrace the new and startling, even losing sight of essential and unchangeable truths; others cling

to the past, close their minds to the light, and steadily refuse to see new truths at all. Both of these attitudes of mind are wrong. The world's master Teacher was faithful to the past because He was true to the present; and He was faithful to the present because He conserved what was true in the past. All that was worthy in the old He reasserted and reorganized into the complete whole of truth. He borrowed liberally and yet was original in all He said. Whatever He touched lost its antiquity, and was immediately transformed into a part of present, living truth. He came not to destroy and deny, but to fulfill; putting it another way, He came to fill full our knowledge of spiritual truth.

Jesus taught individuals and the multitudes, but He educated and trained the twelve. The finest art of character-building and professional training was displayed in the moulding of that inner circle of disciples. What striking transformations were wrought! Impulsive, headstrong, cowardly Simon became Peter, the rock on which He could predicate His church; while ambitious, fiery, intolerant John became the apostle of love and patience. The twelve formed a school of character-making such as history had never known before. To them He imparted the grand truth of the spiritual life. He explained away all their difficulties with the greatest care, and made them His confidants in the deepest experiences of life. But all this was not sufficient to prepare the twelve for the glorious mission of world conquest. They must be trained in a practical way as well. He Himself set them the example in teaching, working miracles, and in loving, humble services. He sent them forth to preach, to teach, and to heal. On their return He discussed with

them their various experiences, and in this practical manner He prepared them for the apostolic life which they were later to follow.

The teaching of Jesus had many noteworthy characteristics. He taught "with authority, and not as the scribes." In His attitude there is no blatant egotism, no pugnacious dogmatism, but the dignity of a calm spirit which speaks with absolute certainty and assurance. He is positive, but not clamorous. Moreover, no note of doubt is to be found in His utterances. He was master of the science of human nature, and He knew God. "The calm confidence with which He rests on moral means, is the grandest tribute that has ever been paid to human nature." His manner was fearless. He denounced hypocrisy and Pharisaism in unmeasured terms, though He well knew what the result would be. Nor did He withhold the truth from the disciples, but told them frankly that He was sending a sword into the world, and that they would be subject to unspeakable persecutions if they remained faithful to Him.

Commands Disciples to Teach

"Christianity consists of a gospel and a discipline. Out of this fundamental distinction arise the two distinctive functions of the Christian ministry. One is to preach this gospel, the other to teach this discipline; preaching and teaching. These two functions which we constantly tend to blend and confuse, the New Testament as constantly keeps distinct and separate."[1] Christianity is pre-eminently an educational religion; when the great Founder of the church selected the means for the spread of His truth among the nations of the world, He gave careful directions to the future

[1] B. A. Hinsdale, "Jesus as a Teacher," p. 1.

apostles, "Going, make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you."[1] What was in the thought of Jesus when He uttered these words, "make disciples," or, "disciple all nations," or, "make learners of all nations"? The Greek word is *matheteusate,* similar in root to our word "mathematics." Three conceptions are blended in this idea of making disciples. First, it involves the making of learners; that is, willing students, eager to receive and know the truth. But a disciple is more than a hearer or a learner. In the second place, therefore, it carries the thought of one who is to live a certain type of life. Anciently teachers lived with their pupils; they formed confraternities, and practiced like modes of conduct. Jesus was familiar with this habit among the rabbis and Essenes; indeed, He may have learned of the same custom among the Greeks. In any case, discipleship had in it the idea of the pupil conforming his conduct to that of the master; this is essentially our conception of discipline. Further emphasis was given to this aspect by the succeeding phrase "teaching them to observe all things." Here a different verb is used for teaching, *didaskein,* which means to instruct, or direct, or rehearse in the performance of specific ordinances. Thus to make a disciple involved the gradual transformation of the character by the practicing of a new kind of life. Finally, to be a disciple includes also the thought of continued personal relationship. We are accustomed to use the word in this sense; we speak of the disciples of Socrates or of Kant. Personal contact is the very

[1] In stating the commission, Mark makes a variation, using the term "preach." This indicates that both teaching and preaching were to be recognized as joint means for perpetuating the faith.

essence of discipleship. We would feign believe that Jesus had this in mind, for He hastens to add as the most necessary condition of the life of the disciple, "Lo, I am with you alway." A dead Jesus could have no disciples; a living Christ is at once the warrant and supreme condition of discipling all nations.

Christianity is a teaching or an educational religion, a school of life, a mode of living; it is the highest form of personality in which every element is harmonized, spiritualized, and made conformable to the will of God. Only through teaching and educating can it properly do its work in the world. In the Christian life two essentials enter; first, the awakening of the spiritual nature, the new birth, and this is best brought about by preaching. Equally important is the training of the new-born soul in Christian living and service; this forms the function of teaching. These are the two rails upon which Christianity moves forward to its ultimate conquest of the world.

III.

TEACHING IN APOSTOLIC CHRISTIANITY

Teaching in the Apostolic Church

The Scriptures emphatically indicate that the apostles employed both teaching and preaching in spreading the gospel. Sixteen times in the Acts of the Apostles it is said that the apostles taught.[1] The noun "teaching" occurs twice.[2] From these statements it is perfectly evident that the apostles not only preached and evangelized, but gave systematic instruction as well. We are informed that they went from house to house teaching all who would listen. Moreover, wherever they went they used the schoolhouse, or synagogue, as the center of their labors, just as long as they were permitted.

The greatest apostolic teacher was, unquestionably, Paul. In Tarsus he early became acquainted with the Hellenistic schools and university which flourished there. A university so noted for its culture could not have escaped him, and undoubtedly formed for him a lofty conception of the nobility of the teaching office. Then, again, he studied in the school of Gamaliel, the celebrated rabbi, at Jerusalem. The language of his epistles is overwhelming evidence that Paul understood the Greek methods of education as well as the Jewish.

"The term 'teacher' is applied to Paul by himself only once (2 Tim. 1:11). The text reads: 'Whereunto [that is, unto the gospel] I was appointed a preacher, and an apostle, and a teacher.' Here Paul regards

[1] Acts 4:1, 2, 18; 5:21, 25, 28, 42. [2] Acts 2:42; 5:28.

himself as fulfilling three functions—that of a preacher, that of apostle, and that of a teacher." [1]

"Eleven times—seven in the Acts, four in the Epistles—Paul is shown to be in the act of teaching." [2] We are told that Paul remained in Corinth "a year and six months, teaching the word of God among them" (Acts 18:11). "This passage," writes Dr. Williams, "does not say that he preached at all during these eighteen months. Doubtless he did. But teaching was his main work. He was instructing the Corinthians in the elementary principles of the gospel. They were accustomed to philosophical teachers who instructed them in the principles of their systems of thought. Paul abode a year and a half in this city of philosophy, and taught the basal principles of his gospel. Teaching was his preeminent business in Corinth and the principal method of reaching the Corinthians." [3] "Paul was a world-thinker, he was a world-teacher. No one city, no one nation, no one race, but the whole world, was his classroom." [4]

A further evidence that teaching was commonly employed is found in the great similarity of the method employed by the apostles and their immediate followers, and that of the Greek teachers. Many of the latter adopted Christianity as a part of their rhetorical and philosophical studies. The case of Justin Martyr is typical. He treated Christianity as a philosophy, and continued to wear his philosopher's cloak, and saw nothing to prevent the practice of his profession as a teacher of philosophy. He was now a teacher of the school of Christ.

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[1] C. B. Williams, "The Function of Teaching in Christianity," p. 47.
[2] C. B. Williams, Op. Cit., p. 49.
[3] Professor Williams gives the best analysis I have found of the various passages which speak of Paul and the other apostles as teachers.
[4] C. B. Williams, Op. Cit., p. 59.

The Teaching Office

Teaching, or the imparting of instruction, was from the very first a recognized and important function in the apostolic community. Whether the apostles regarded teachers as separate church officers we can not say positively, but it is likely they did not. Every one was permitted to teach who had the necessary ability and spiritual gift. Teaching was, however, a separate function, even though it was not performed by special officers. We read that the ascended Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."[1] According to this it would appear that the pastors were also the teachers. In another passage we read: "God has set some in the church, first apostles, secondly prophets, thirdly teachers . . . are all apostles? are all prophets? are all teachers?"[2] We are safe in affirming that the teaching work was well recognized, though it could be done by the other officers. For example, the bishop must be "apt in teaching."[3] And the same fitness in instructing was expected from Timothy; Paul exhorted him to become "skilful in teaching."[4] Moreover, just as Jesus trained men and sent them forth to disciple the nations by teaching, so did the apostles. With them it was a common practice to undertake the tutelage of younger men. They desired by this means to insure the propagation of the truth by a succession of trained Christian teachers. The counsel which Paul gave Timothy would doubtless be recommended by all the apostles: "The things which thou hast heard, . . . the same commit thou to faithful men, who shall be able to teach others also."[5]

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[1] Eph. 4:11. [2] 1 Cor. 12:28, 29. [3] 1 Tim. 3:2. [4] 2 Tim. 2:24. [5] 2 Tim. 2:3.

Summary of Evidence Concerning Teaching in the New Testament

Dr. Williams admirably sums up the New Testament references to teaching as follows:

"1. Jesus was the great model teacher.

"2. The early apostles were also teachers to impart the great spiritual truths of Christianity as opportunity for development arose.

"3. Paul was divinely called a teacher as well as divinely called an apostle and a preacher.

"4. Barnabas was likewise a teacher along with Paul in Antioch and on the first missionary tour.

"5. Apollos, the Alexandrian of culture and eloquence, was a Christian teacher, as well as a preacher.

"6. Priscilla, the prominent Christian Jewess, and her husband, were teachers of Apollos, the brilliant preacher as well as the cultured teacher.

"7. Paul taught that pastors should be teachers too.

"8. Paul seems to teach that in the early church (1 Cor. 12:28) there was a separate class of functionaries called teachers.

"9. Paul exhorted Timothy the evangelist to be a teacher also. New Testament evangelism is based on and implies teaching the great principles of Christianity." [1]

[1] C. B. Williams, Op. Cit., p. 73, *seq.*

IV.

PRIMITIVE CHRISTIAN EDUCATION

Family Teaching

In obedience to the apostolic injunction, to "bring them up in the nurture and admonition of the Lord," and in conformity with the ancient Jewish practice, parents, and especially the mothers, invariably gave their children religious instruction. No more touching records can be found than those referring to the splendid teaching and training in early Christian homes. There can be no doubt that when Jesus said of children, "For of such is the kingdom of heaven," he impressed upon his hearers, that the young are the proper objects of approach in the spread of the gospel; a hint the early church never forgot. As Chrysostom said, "Every house was a church." Timothy was tenderly nurtured in the faith by his grandmother, Lois, and his mother, Eunice.[1] Monica trained the great Augustine, and the saintly Macrine taught her grandsons, Basil and St. Gregory; Chrysostom received such an admirable education from his mother as to call forth from the lips of the pagan Libanus the commendation, "Ye Gods of Greece, how wonderful are the women of the Christians!"

Another form of training in the early Christian community was the practice by the apostles and leading bishops of undertaking the tutelage of younger men. The discovery of youth of talent and promise for Christian service, has always been the happy privilege

[1] 2 Tim. 1: 5.

of the pastors. Not infrequently the neophyte was taken into the home and given a liberal education, as well as a theological training. Examples of such a beautiful relation between the veteran in Christian learning and service and the new recruit to Christianity are abundant. Paul discovered and educated Timothy; Peter trained Mark; Valerius, Bishop of Saragossa, undertook the care of St. Vincent, the martyr; Chrysostom, the brilliant preacher, studied for three years in the household of Meletius, Bishop of Antioch; Cyril in that of his uncle, Theophilus; and Athanasius with Alexander of Alexandria. Thus the example of the Master in training a body of disciples was passed on from generation to generation. This interesting practice ripened in time into the schools of the bishops, which, in turn, evolved into the Cathedral Church Schools of the Middle Ages.

Catechumenal Schools and the Didache

When the church began to extend beyond the synagogues and the Jews, out among the pagan population, it was more and more confronted by people who sought admission and yet were absolutely ignorant of the fundamental ideas and practices of the Christian religion. Their pagan life and training gave them no points of contact with the doctrines and spirit of Christ. It became necessary for the Christian leaders to furnish these candidates some intellectual and doctrinal instruction before admission to the ordinances of baptism and the supper. In the earliest period of the church, individuals were often admitted on a profession of their faith in Christ, with but a brief preparation for membership. So long as these individuals were of Jewish training there was little danger, for all their early education fitted them

for understanding the fundamentals of the Christian religion. But with the pagans the case was entirely otherwise, and it became more and more necessary to guard against the admission of members who knew practically nothing of the fundamental principles of Christianity. Accordingly a period of probation and instruction became general, which was termed the catechumenate. Handbooks of instruction appeared; and teaching and discipline for a lengthy period were instituted, lasting sometimes three years. Just before baptism the candidates were taught the creed and the Lord's Prayer. There was no special class whose duty it was to give this instruction to the catechumens, but any one might perform this office, just as to-day any one may teach in our Sunday schools. The catechumenate attained its greatest development in the Fourth and Fifth centuries, after which it declined.

One of the most striking and interesting evidences that Christianity was, from the beginning, conceived as a teaching religion, is found in the Didache or "Teaching of the Twelve Apostles." This work, also known as the "Teaching of the Lord Through the Twelve Apostles to the Gentiles," is about as large as the Epistle to the Galatians. The date of its composition is not definitely known, but it was a compilation of earlier writings, coming down from the time of the apostles. The Didache was a text-book of instruction for Gentiles who had already become Christians; it was not adapted to lead persons to Christianity. The object was to teach those who were already church-members how to conduct their lives upon gospel principles, and what they were to impress on the newly won members. The contents set forth in three parts a description of the "Two Ways," the way of life, and

the way of death, and the laws of Christian morality. The second part lays down rules for treating teachers of the word of God, and the last part is an exhortation to be prepared for the coming of the Lord. It exhibits the wonderful care of the early Christians in the training of the members of the church.

Catechetical Schools

Thus far in the history of the church we have been considering an education which was predominantly, almost exclusively, religious and moral. Only the bare elements of secular learning, reading, writing, and some practical study of numbers were added, and then, probably, in only a few cases. The early Christians were under a misapprehension concerning the time of the return of the Lord Jesus. So absorbed were they in preparing for that prophetic event that many of them had no interest in the wisdom of this world, "the learning of men." But by the close of the Second century of our era, Christianity came into vital contact with Greek culture and learning, and the need for a new attitude became apparent. Christians were obliged more and more to meet the subtle intellectual attacks of gnostic and pagan philosophers. Thus began the long conflict, with subsequent readjustment between Christian faith on the one hand and pagan learning on the other. Christianity had arisen from direct personal experiences. Simple-minded, pure-hearted men had walked, talked, and lived with Jesus the Christ. They beheld His miracles, listened to His new doctrines, and accepted Him as Lord and Master. What they had seen and handled of the Word of Life they were commissioned to teach, forthwith, to every man. The explanation of these sublime experiences, and the relating of these events to human knowledge and

science, were neither important nor necessary in the opinion of the apostles and early Christians.

Centuries before the Christian era began, Greek culture had reached its climax in the wonderful classic age of Pericles. Philosophy, science, literature, and art had been cultivated to the highest degree. Greek theaters, baths, athletics, libraries, and teachers had spread into all the known world. There were elementary schools, secondary schools, colleges of rhetoric, and universities for the study of science. The great schools of philosophy, the Academy of the Platonists, the peripatetic followers of Aristotle, the Epicurean and the Stoic schools, were found everywhere, and were formidable rivals of Christianity. Most branches of science were highly cultivated and diffused among the masses. A Pythagorean philosopher had practically discovered that the world was round and revolved about the sun. In Alexandria there was a library of approximately seven hundred thousand volumes, and a remarkable museum. Provision was made for lectures by scholars from every country and clime. It was an age in human history hoary with the wisdom of centuries, and, therefore, critical, reflective, and even cynical toward any new enthusiasm, however highly recommended. Into such a field, bristling with objections and criticisms, Christianity had come to battle its way. It had to run the gauntlet of scrupulous examination, and age-old prejudice, entrenched behind the sinfulness of human nature. It had to prove its truthfulness to the intellect as well as to the heart; for the logic of the emotions is one thing, but the logic of thought is another. To the Greek a crucified God was the eccentric creation of a crazed brain. Could the simple faith and experience of the Christian heart

and the philosophy and learning of the Greeks be reconciled in the human soul? Such was the issue.

After the First century all the great leaders of the church received their intellectual training in the pagan schools before their conversion, and for a long time Christians continued to send their children to the existing institutions of learning, for there were no Christian schools which afforded a general intellectual education. St. Augustine, and even Tertullian, believed that secular culture was a necessary preparation for the reception of Christian truth.

The first attempt on the part of Christians to establish an institution of scientific learning naturally took place in Alexandria, the center of the culture of the civilized world. It was evidently realized that the Christian religion must answer the philosophical objections which had been raised to it there. This feeling gave birth to Christian theology and Biblical interpretation. Moreover, there was pressing need for an institution which would do for Christians and Christian learning just what the University of Alexandria was doing for the heathen world. This Christian institution was not merely a theological seminary for the training of the ministry. It was a Christian university which for the first time attempted to correlate the truth of Christianity with secular learning. A tradition, which may be accepted as virtually correct, informs us that Mark was the first missionary in Alexandria, and that he established a school, which was probably like the catechumenal schools attached to many of the churches. This school was further developed by Pantænus in 181 A. D., and flourished with great vigor under his successors, Clement and Origen. It was more especially Origen who made the synthesis of the sciences and

Christian truth, and who applied the principles of interpretation to the Scriptures. Here, then, for the first time, we find a true model of a Christian college. All the literature and sciences of the Greeks were studied and taught along with the Scriptures and Christian doctrine. This catechetical school of Alexandria was a Christian university where secular learning was employed to explain Christian faith and truth. It aimed at liberal culture as well as religious training; and heathen as well as Christians were admitted. It became the model for similar schools which sprang up in Rome, Edessa, Cæsarea, Antioch, Nisibis, and Jerusalem. These theological universities played an important part in the educational work of the church, in the education of the clergy, in the formulation of Christian theology, and as rivals to the secular institutions of the heathen.

As this is the first school to combine secular learning with religious teaching it is of great interest to notice the curriculum. This covered the range of science then studied, all branches of rhetoric, and the various systems of philosophy (except the Epicurean), together with the thorough study of the Bible. At the catechetical school at Rome logic and mathematics stood in high favor, and the works of Aristotle, Euclid, and Galen served as text-books. Biblical studies were carried on in a spirit of free investigation, and exegetical studies were especially popular. Thus the Christian spirit began its conquest and assimilation of the best fruitage of classical civilization and learning.

Growing Opposition to Pagan Literature and Learning

In the Eastern world Christianity had to wage an intellectual warfare, in the West an ethical or practical one. As we have seen, in the catechetical schools Christianity began

to absorb into itself the science and learning of the Hellenic world, and in consequence the East for many centuries continued to cultivate its heritage from the classic era. In contact with the Roman world practical morality became supreme, and a new attitude toward secular learning and pagan literature arose. In its decay, paganism laid claim to supernatural origin and power, and consequently, in Christian eyes, it wore the guise of the foul world of demons. Tertullian, Jerome, St. Augustine, Cassian, and others turned against all pagan culture, and the apostolic constitutions forbade the study of all books except the Scriptures. The dominant attitude of the leaders may be gained from the views of Tertullian, who held that heathen writings were but the "doctrines of men and of devils, produced for itching ears." Pope Gregory the Great, Pope from 590-604, wrote to Desiderius, Bishop of Vienna: "We can not relate without shame it has come to our knowledge that your brotherhood teaches grammar to certain friends; whereat all are so offended and filled with scorn that our former opinion is turned to mourning and sorrow, since the praise of Christ can not lie in one mouth with the praise of Jupiter. Consider yourself what a crime it is for bishops to recite what would be improper for religiously minded laymen."[1] He condemns grammar "because," as he says, "I am strongly of the opinion that it is an indignity that the words of the oracle of Heaven should be restrained by the rules of grammar."

[1] "Cyclopedia of Education," Art. "Bishop Schools."

V.

CHRISTIAN EDUCATION DURING THE MIDDLE AGES

The opposition to learning begun by the Roman Fathers continued to be the dominant attitude of the church for centuries. Faith and reason were in irreconcilable conflict. "What, indeed," asked Tertullian, "has Athens to do with Jerusalem? What concord is there between the Academy and the church? Away with all attempts to produce a mottled Christianity." The enticements of the great classic literature and philosophy could not harmonize with the life of piety and contemplation. Moreover, the times had other concerns even more fundamental to civilization; for the barbarians from the north overran the Roman Empire in every direction, and ravaged and destroyed almost every vestige of culture. Here and there, it is true, in the leading monasteries, more remote from the path of pillage, a knowledge of the ancient writers, especially Virgil and Cicero, was furtively sought and enjoyed. But such cases were comparatively rare, and the pursuit of secular learning, except in its bare elements, virtually ceased. Alcuin in the Eighth century undertook to revive ancient learning, and to adopt the liberal arts into the Christian fold. Taking the statement of Solomon, "Wisdom hath builded her house, she hath hewn out her seven pillars," he formulated the seven sacred liberal arts, which constituted the curriculum of all schools down to the Renaissance. These arts were grammar, rhetoric, dialectic or logic, arithmetic, geome-

try, astronomy, and music. But the efforts of Alcuin and his great patron, Charlemagne, were short-lived, and the Tenth century, known as the "Age of Iron," reached the extreme limit of ignorance. It is stated on no less an authority than Gerbert, who was made Pope in 999, that no bishop could be found, even in Rome itself, who could count the letters of the alphabet on his fingers. Through all the Middle Ages education, so far as there was any at all, was predominantly religious. There was no thought of a liberal culture in which the religious spirit should absorb and assimilate secular knowledge and subordinate it as a means for the realization of divine ends.

The Twelfth and Thirteenth centuries were periods of most rapid transformation. The Crusades had brought Europe into contact once again with cultured East. Feudalism was crystallizing into a settled form of government, and knighthood was at the height of its flower. The direct result of the awakening intelligence was a deepened interest in the great problems of science, philosophy, and theology. Reason, so long kept in strict bondage to faith, began to assert its right to consideration as a necessary element of human personality. Now, for the first time in the West, an interest in secular knowledge was found to be entirely compatible, and even harmonious, with religious faith and genuine piety. The pagan philosopher, Aristotle, was considered by the Roman church as a forerunner of the Christ, and his philosophy was accepted as supreme in the realm of science, just as the gospel was in the realm of grace. From that time down to our own day Christianity has always allied itself with learning, and has recognized not only the importance of the most active pursuit of knowledge, but also has learned more

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and more to foster and employ culture and knowledge for the highest and best interests of life.

Tertullian had declared that in the fall of man reason had degenerated, and consequently man could not implicitly trust this faculty. In his view, whatever contradicted reason was therefore most likely to be true; this was the basis for the famous phrase, *"Credo quia absurdum."* The new attitude toward the veracity of human judgment and our interest in learning, which came in with the modern era, is beautifully expressed by Tennyson:

"Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

"But on her forehead sits a fire:
She sets her forward countenance
And leaps into the future chance,
Submitting all things to desire.

"Half grown as yet, a child and vain
She can not fight the fear of death.
What is she, cut from love and faith,
But some wild Palas of the brain?

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

Under the rapidly evolving conditions and the intellectual activity of the Twelfth and Thirteenth centuries there sprang up the first modern universities. One of the first of these, the mother of many others, was Paris. The chief reason for its origin was the study of Christian theology. In this we see at the founding of modern universities the vital relationship which has

always obtained between Christian and secular learning. Not until the establishment of our American State colleges was it thought possible to organize an institution of higher learning from which Christianity should be excluded.

VI.

THE RENAISSANCE AND REFORMATION

Renaissance

During the Fifteenth century occurred the greatest intellectual awakening of modern times. At last the human mind, so long enslaved by dogmatic and formalistic hindrances, broke from its shackles and asserted its freedom. The literature, art and learning of the ancient world were rediscovered, and men turned to them with an enthusiasm which has never been equaled. In comparison with the brilliant culture and art of pagan civilization, all that Christianity could yet show was miserably defective and mean. Under the strange fascination of classic ages, the leaders of the Roman Church and the Italian states tended to revert to paganism. In consequence of this condition, education, which was confined to the aristocratic classes, took for its model the Roman rhetorical school, and for a time became thoroughly secularized. In the north of Europe, however, this secularizing tendency was checked by the approaching Protestant Reformation, and in the south it was eventually killed by the advent of the Jesuits. Both of these movements exerted the most decided influence upon the history of Christian education down to our own times.

Reformation

Few realize our great educational indebtedness to the Protestant Reformation. While it is true that schools existed before this time, the Roman Church had been exceedingly jealous of culture, permitted little freedom of

investigation, and opposed the education of the common people except in the elements of religion. The spirit of the Reformation vastly increased the need and desire for education. The invention of printing had come a generation or two before the time of Luther. Books, and particularly the Bible, began to circulate among the common people. Luther in Germany, and Caxton in England had translated the Scripture into the vernacular tongues. The Reformation placed the responsibility of salvation upon the individual, and practically obliged him to read the Scriptures for himself. In the most emphatic terms, Luther, Melancthon, and Knox pressed upon the ruling authorities the importance of education, and demanded state support for schools. As students of the Old Testament their conceptions were formed by ancient Hebrew education. As a matter of fact, sufficient credit has never been given by writers of the history of education to the influence of the Scriptures in the establishment of popular elementary schools. In his sermons, commentaries on the Scriptures, as well as in his other writings, Luther constantly referred to the emphasis on education found in the Scriptures. One is fully justified in saying that the Bible was not only the cause of the Protestant Reformation, but equally of Protestant education.

No sooner had the Reformation become established than the various German states immediately undertook to institute State school systems. Scotland and Holland did the same. For the poorest children and illiterate adults, classes were held on Sunday afternoons, and instruction was given by the pastors. This formed the beginning of parish schools. All institutions were under the control of the established churches. Religion was the chief subject of instruction in all of them, and

for centuries the pastors continued to be the teachers of the young even in secular branches.

Counter Reformation

The Roman Catholic Church has remained fixed in the belief that Christianity is a religion of teaching, and she has invariably refused to surrender the control of her children. The power of the school can be nowhere better indicated than in the tenacity with which she adheres to her control of religious instruction. During the centuries of the Middle Ages the Benedictine order of monks held a practical monopoly of education. After the decay of this order the Franciscans and Dominicans took up the work of teaching. When the Renaissance by its secularism, and Protestantism by the inroads it made, had threatened the very life of Romanism, it is wonderful with what spirit the Catholic Church hastened to resort to her ancient weapon of education. Immediately upon the heels of the Reformation there sprang up the Society of Jesus, founded by Ignatius Loyola. This new order became the fighting arm of the church. Jesuit colleges were forthwith established throughout Europe, and in less than a century a large part of the world was reconquered to Romanism. For two centuries the members of this order trained the leading statesmen and monarchs of Europe.

In the forging of this weapon of defense and offense the most scrupulous judgment was exercised. For over half a century Jesuit commissions continued to deliberate upon the course of study, the method of teaching, and the organization of their colleges. Commission after commission deliberated and advised. Finally, in 1599, the Jesuit system was accepted by the Order, and it remained as the rule of teaching absolutely without change down to 1832, when only some

minor alterations were introduced. The Jesuits trained only the youth from ten years of age. For younger children they provided no education of any kind. This is a fact of the greatest significance. What those astute religionists emphasized was the period of adolescence, when the higher traits of personality are in process of development.

VII.

THE MODERN SUNDAY SCHOOL MOVEMENT.

Earlier Sunday School Movement

Sunday schools have played a prominent part in the education of the masses. There are many claimants for the honor of the first organization. As early as 1529 catechetical teaching on the first day of the week was established by Luther. The same year he published his catechism in two grades, a larger for the pastors and teachers, and a shorter for the children and laymen. These books were extensively used in Germany and had a powerful influence on the religious training of the children and on the masses of the people. Borromeo, Archbishop of Milan, in 1564, likewise instituted and maintained a system of Sunday schools. Similar movements began in the other European countries, and constituted an important link in the development of popular elementary schools. During the Seventeenth and early part of the Eighteenth centuries a serious decline took place.

On February 27, 1672, a bill was introduced into the British House of Commons, by the Attorney General, which enjoined "all persons that are in ecclesiastical preferment, under a penalty, to catechise and instruct the youth . . . every Sunday, in the afternoon, in the church catechism."

In the latter part of the Seventeenth and through the earlier years of the Eighteenth century, we find earnest Christians, of all opinions, sorely lamenting

the comparative disuse of the old custom of catechizing on Sunday afternoons. Near the middle of the Eighteenth century there were remarkable revivals of religion in connection with the work of Zinzendorf in Germany, of Wesley and Whitefield in Great Britain, and of Edwards and Whitefield in the United States. But these revivals would never have been permanent save for the methods and agencies put into operation by the leaders. As in the case of Luther, Calvin, and Knox, and again of Loyola and Xavier, Zinzendorf and Wesley realized that no revival could be permanent in its results, nor could any reformation be an abiding one, except through reaching and systematically training the young. It was in the light of this truth that they accomplished the great results which attended their efforts.

Zinzendorf and his co-workers preached directly to the children, trained them individually and by groups in small classes under special teachers. Wesley followed Zinzendorf both in laying stress upon the work among children and upon the class instruction of converts. "Unless . . . we can take care of the rising generation, the present revival of religion," he said, "will be *res unius ætatis;* it will last only the age of a man." "So Wesley touched the truth of truths concerning God's method of giving permanent power to the work of his church." To his preachers he gave the injunction: "Spend an hour a week with the children in every large town, whether you like it or not. Talk with them every time you see any at home. Pray in earnest for them." He constantly insisted that all children should be gathered in classes for their personal training. So far his system had the elements of Sunday school agency and a possibility of continuance

and permanency. While in Savannah, Georgia, in 1737, he founded a Sunday school. However, in spite of these early beginnings, the time was not ripe for a world-wide Sunday school movement until Robert Raikes began his remarkably successful revival in the latter part of the Eighteenth century.

Raikes' Sunday School

Raikes, a printer and editor by trade, and a citizen of Gloucester, England, speaking of the beginning of his Sunday schools, said, "The scheme was entirely owing to accident." When on an errand of business among the people of the pin factory district in Gloucester, he noticed the deplorable condition of the children. He asked if they belonged there, was answered affirmatively, and was told of the condition of the community on Sundays. This brought an immediate resolve on his part to relieve the miserable condition of the children, and at the same time to provide a check for the profanation of the Sabbath. He hired four ladies to teach on the Sabbath such children as were sent, agreeing to pay them one shilling for each Sabbath's work. The school opened in 1780. The instruction was in reading and in the Church of England catechism. The children were obliged to come with clean hands, clean faces, and combed hair, and were asked to wear the best apparel they had. The ages of the children were from six to twelve or fourteen years. Mr. Raikes gave them a little book that he printed, and, to the more studious and well-behaved children, he also gave Bibles, Testaments, shoes, and clothing. They were to come at 10 o'clock in the morning and remain until 12. From 12 to 1 they remained at home, and then they returned to school to study a reading lesson and attend church. After this they went back to school, studying the cate-

chism until half-past five, when they were sent home with instructions not to play in the streets or make a noise.

In a letter to Mrs. Harris, in 1787, Raikes has left some interesting information regarding his schools: "I endeavor to assemble the children as early as consistent with their perfect cleanliness—an indispensable rule; the hour prescribed in our rules is 8 o'clock, but it is usually half-past eight before our flock is collected. Twenty is the number allotted to each teacher; the sexes are kept separated. The twenty are divided into four classes. Those children who show any superiority in attainments are placed as leaders of their several classes, and are employed in teaching the others their letters, or in hearing them read in a low whisper."

Raikes and the Rev. Thos. Stock acted as supervisors and instructors. There seems to be nothing absolutely new in Raikes' plan. Some one has said, "It was the old Jewish school, with the early Christian missionary spirit, and the reform methods fitted to modern environment." However, it was the first school founded with the missionary impulse that now dominates Sunday schools, and the success of this movement was largely due to this factor which was entirely absent in the earlier efforts.

Raikes published an account of his work in the *Gloucester Journal,* and it was copied in the *Gentleman's Magazine* of London in 1784. It attracted much attention and aroused interest in such people as Cowper the poet, Bishop Porteus of Chester, and Dr. Scott, the Biblical commentator. But Mr. Fox was the most active character in forwarding the movement. He opened a correspondence with Raikes, became inspired with the missionary spirit, urged the

calling of public meetings, and organized in 1785 the *Society for Promoting Sunday Schools Throughout the British Dominions.*

Three years after the first school was started Mr. Raikes wrote: "The number of children thus engaged at present on the Sabbath is between two and three hundred, and they are increasing every week, as the benefit is universally seen." In 1787 he wrote: "In four years' time it has extended so rapidly as now to include 250,000 children." The Sunday school did not reach London for some time after 1780. A society was founded there in 1785. In 1834 the total number of scholars in England and Wales had reached 1,500,000, with 160,000 teachers. No payments were made by parents, and all expenses were met by private subscriptions or congregational collections.

Spread of Sunday Schools

The movement became popular and extended rapidly. In 1803 Rowland Hill founded the London Sunday School Union. Accounts of the work were published in the leading magazines; the Queen of England summoned Raikes into her presence and congratulated him; lords and ladies went into the schools as teachers and the work became a fad. The enthusiasm of the educated classes for teaching in the Sunday school soon led to the disappearance of paid teachers.

The demand for Bibles was so great for use in the Sunday schools that, in order to supply the need, the British and Foreign Bible Society was organized. The Religious Tract Society of London was soon established for the same purpose. Thus from a small individual undertaking the Sunday school grew to be a world movement.

However, this great progress was made against

powerful opposition from many sources. The missionary Sunday school idea was new, and the old Sunday school had fallen into such disrepute that even ministers opposed bitterly the new schools, while ordinary church people and unbelievers were afraid to entrust their children to its influence. A New England congregation declared that the Sunday school was a desecration of the Sabbath. Prelates attacked it in the pulpit. The Bishop of Rochester denounced the movement and urged the clergy not to support it; and the Archbishop of Canterbury called the bishops together to consider whether something could not be done to stop the enterprise. Later, the Presbyterians of Scotland and the Congregationalists of New England were represented among the opponents of the Sunday school as it battled its way into deserved favor.

The founding of the Sunday school had far-reaching effects. Lord Mahon points to its beginning as marking a new era of national reform. Green, the historian, says specifically: "The Sunday schools established by Mr. Raikes of Gloucester . . . were the beginning of popular education." Lecky, also, refers to "the establishment of Sunday schools" as "an important step" in the line of "a revived interest in (popular) education." Another author says: "It need hardly be added that the new popular interest in the religious training of the young and the ignorant in our home communities, and the new appreciation of the vital truths of Christianity through personal Bible study, were a cause of that larger interest in the world's religious needs which led to the new foreign missionary movement for the evangelizing of the world, which, in fact, began with the organization of the London Missionary Society in 1795, and of the Church Missionary

Society in 1799—less than twenty years after the beginning of Raikes' Sunday school work."

The religious decline and moral corruption of the Eighteenth century were due in a large measure to the failure of the church in winning and training the young. On the other hand, the great advance of the Nineteenth century is largely due to the expanison of the Sunday school as an agency for instructing children in religious truth.

John Bright, the distinguished British orator and statesman, in a public address in 1887, paid this tribute to the vastness of the work wrought through the Sunday school in Great Britain: "In my mind, the Sunday schools have been the foundation of much of that is good amongst the millions of our people. I myself am of the opinion that—I will not say no attempt has been made, but—no attempt has been at all successful to show the enormous gain which our people have received from the institution of Sunday schools, and from the zeal and continuity by which they have been supported. . . . I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and national character that the great institution of Sunday schools."

The Sunday School Society of America was formed in Philadelphia in 1781. Its purpose was to give religious teaching to poor children on Sunday, and especially to those who did not attend divine service. The teachers were paid in this school as in that of Raikes. In 1790 the M. E. Conference at Charleston, S. C., ordered their ministers to form Sunday schools for whites and blacks with voluntary teachers. Subsequent developments in America were as rapid as in England. In 1808 the Evangelical Sunday School

Union was formed in Philadelphia; in 1824 the American Sunday School Union was organized "to plant a Sunday school wherever there is a population." At the time of the forming of the Union there were reported 723 schools and an aggregate membership of fifty thousand. In 1832 the first national Sunday school convention was held in New York. The convention of 1872 adopted the International Uniform Lesson System. To-day there are over twenty-eight million members in Christian Sunday schools throughout the world and hundreds of thousands of teachers. No mind can begin to estimate the value of this educational work to the Kingdom of God.

The earliest organized Baptist Sunday school was that of the First Church, Pawtucket, R. I., in 1797, modeled upon the plan of the Raikes school. The Sunday school of the Second Baptist Church of Baltimore was started in 1804. Rapid developments followed. In 1840 the American Baptist Publication Society was organized on a more adequate basis for issuing Sunday school literature. In the South the progress was slower because of the rural conditions which prevailed more widely than in other parts of the country. There were, however, many strong advocates of the Sunday school. As early as 1838 a committee of the Mississippi Baptist Convention introduced a report with the following enthusiastic endorsement:

"Though the institution of Sabbath schools is, as it were, in its infancy, its advantages have been tested by numberless experiments. It numbers now among its friends, the statesman, the philanthropist, and the pious of every name. But that the great Head of the church regards it with special favor is evident from the abundant success with which He has crowned it.

Your committee would recommend it to the warmest sympathies and most hearty co-operation of this body as promising great good to the rising generation and the general advancement of the cause of Christ. . . . Could the children be brought into a Sabbath school, they would be restrained from profaning the Sabbath and be employed in a most valuable process of mental and moral culture."

For a number of years the Southern Convention carried on the Sunday school work under the Home Mission Board, but in 1891 the Sunday School Board was created with head offices at Nashville, Tennessee. In the United States, according to the Year Book for 1912, there are among the Baptists 34,831 Sunday-schools, with 261,763 teachers and 2,758,271 scholars.

VIII.

THE RISE OF CHRISTIAN COLLEGES IN THE NORTH

Harvard College

Until late in the history of this country all the colleges established were founded and maintained by Christian churches for religious purposes, but especially for training young men for the Christian ministry. The first to be established was Harvard, which had its beginning through the munificence of a minister of the gospel in 1638. Its seal bears the motto, *"Christo et Ecclesia,"* and one of its early rules was: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning." The conditions under which this renowned institution arose were given by a contemporary: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the Civil Government, one of the next things we longed for, and looked after, was to advance learning and perpetuate it to our posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust. And as we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one *Mr. Harvard* (a godly

gentleman and a lover of learning, there living amongst us) to give the one-half of his estate (it being in all about £1,700) toward the erecting of a college, and all his library. After him another gave £300; others after them cast in more, and the publique hand of the state added the rest."[1]

William and Mary

William and Mary College, the venerable mother of the University of Virginia, and the second college to be established in this country, was likewise promoted by a Christian minister. From the founding of Virginia efforts looking toward the establishment of a college were begun. In 1691 the colonial Assembly sent the Rev. James Blair to England to secure a charter. He went straight to the Queen and then to King William, and succeeded in gaining their royal interest, and a promise of support. The attorney-general refused to issue the charter for the proposed institution. Mr. Blair urged that the Virginians "had souls to be saved as well as their English countrymen." "Souls!" shouted Seymour, "damn your souls! Plant tobacco." Nevertheless, the college was founded in 1693.

Other Colleges

A Yale historian gives us the following interesting piece of information: "The distance and expense of sending boys to Harvard were among the chief reasons for founding another college, though the suspicion of a looseness in Harvard's religious tenets undoubtedly moved men somewhat."[2] Ten Congregational ministers of the colony, all graduates of Harvard but one, came together to deliberate. Each brought a few folios from his own library which he laid on the table, saying

[1] "New England's First Fruits;" Old South Leaflets, No. 51.
[2] B. C. Steiner, "The History of Education in Connecticut," p. 67.

solemnly, "I give these books for the founding of a college in this colony." The Yale charter was granted in 1701. Princeton sprang from Tennet's "Log College" in 1746. Its founders believed "that without education piety would cease to be intelligent, and without piety the desire for educatiion would be lessened." Brown University was established in 1764 by the co-operation of all the Baptists of the country. It was the first institution without religious tests, free for all sects. The founding of Brown University was a great step in the progress of religious liberty in this country, and in the world. Dartmouth College in New Hampshire was another started by a Christian minister, Rev. E. Wheelock, and was chartered in 1769 for "the spread of the Redeemer's Kingdom." Out of twenty-four colleges founded before the Nineteenth century the only one that was not the creation of the church, or of individual ministers, was the University of Pennsylvania, but even in this the Bible was a text-book. Its founder, Benjamin Franklin, declared: "When human science has done its utmost and when we have thought the youth worthy of honors of the Seminary, yet still we must recommend them to the Scriptures of God in order to complete their wisdom, to regulate their conduct through life, and guide them to happiness forever." Moreover the great State University of Michigan was founded through the agency of a minister of Christ. It is a noteworthy fact that nearly two-thirds of all the colleges and universities of our land are under denominational control. Not until the establishment of the land grant agricultural colleges by the Federal Government in 1862 did secularization lay a strong hold upon higher education in the United States. It is very clear that the American people have believed, in spite

of these secular tendencies, that our colleges and universities ought to be under religious influences.

Baptist Colleges

Evangelization and education have always proceeded hand in hand in the history of the Baptists on this continent. From the very beginning there developed an irresistible conviction that evangelistic fervor of itself is not sufficient for building up the cause of Christ in the world. For this reason it was felt that there must be a cultured ministry, and a trained laity. The founding of denominational institutions in connection with the growth of the churches is instructive and significant.

Brown University

The Philadelphia Association led in the establishment of Baptist institutions of learning, both in the North and South. An academy, begun in 1736, at Hopewell, New Jersey, by Rev. Isaac Eaton, was the pioneer. The great success of this undertaking convinced the Philadelphia Baptists of the advisability of establishing a first-class college. A good reason for this desire for a Baptist college was the fact, stated in the memorial to the Assembly, that "there are no public seminaries for the education of youth where those of their persuasion can enjoy equal freedom and advantages with others."[1] After considerable consultation it was ultimately decided to locate the college at Providence, Rhode Island. The chief reasons for this selection were these: "First, Rhode Island had no college of any kind within its borders, while it contained many Baptists; secondly, that it was the only one of the Colonies in which absolute religious freedom could be guaranteed to the new enterprise." In 1763, at the request of the Philadelphia Association, Rev. James

[1] W. H. Tolman, "History of Higher Education in Rhode Island," p. 95.

JOHN CARTER BROWN LIBRARY.

HOPE COLLEGE, 1822, AND MANNING HALL, 1834.

THE CARRIE TOWER.

Erected by Count Paul Bajnotti, of Turin, Italy, in memory of his wife, Carrie Mathilde Brown, granddaughter of Nicholas Brown, for whom the University is named.

VIEWS OF BROWN UNIVERSITY, PROVIDENCE, R. I.

Manning, who had been a student at the Hopewell Academy, and had just graduated from Princeton University, journeyed to Rhode Island to confer with the brethren. A charter was secured in 1764, and the institution was named Rhode Island College. The charter vested the control of the institution in a board of trustees, the majority of whom were to be Baptists. The president, too, had to belong to that faith, but a broad spirit of toleration was evident from the fact that Episcopalians, Congregationalists, and Friends were forever to be represented upon the governing body. The charter furthermore declared: "Into this liberal and catholic institution shall never be admitted any religious tests. But, on the contrary, all the members thereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience." At a time when every other institution in America and Europe placed disabilities upon the Baptist students, Brown University thus threw open its doors to all students on equal terms.

The college was opened in September, 1765, and Mr. Manning became its first president. As there was no endowment he supported himself by acting as pastor to the church in Warren, where the institution was temporarily located. In 1770 the college was removed to its present location in Providence. The first funds were collected in England and Ireland in 1767-8 and amounted to $4,500. During the two years following $2,500 was subscribed in South Carolina and Georgia, and spent in erecting buildings. In 1804 the name of the institution was changed to Brown University in honor of Nicholas Brown, who graduated in the class of 1786, and who gave $160,000 in all to the endowment of the college. In 1891 the Woman's College was added.

Brown University has served the cause of Christian education with marked efficiency, and has enjoyed a distinguished position in the history of higher education in the United States. In the very midst of New England latitudinarianism and religious indifference, it has stood firm for the faith of the fathers. Furthermore, a special mark of credit must be mentioned. While practically all the other New England colleges have altered their charters, and repudiated the religious affiliations which gave them birth, in order "to get upon the lists" of the Carnegie Foundation, so that the retiring members of the Faculty might be eligible for pensions, the loyal alumni of Brown have steadfastly declined to surrender the denominational connections of the original charter. To their great honor, be it said, they have raised a special pension fund for their *alma mater*.

A succession of princely leaders has blessed this institution throughout her history. The first to occupy the presidency was James Manning, who served until his death in 1791. There then followed Jonathan Maxey and Asa Messer. The fourth President was Francis Wayland, who left his mark upon American education. "He showed such insight into the educational needs of his time, such power as a teacher, such fearless leadership in administration, as to make his presidency of twenty-eight years one of the most remarkable in the history of American colleges." His successors were Rev. Barnas Sears, Ezekiel G. Robinson, E. Benjamin Andrews, and the present incumbent, Rev. W. H. P. Faunce, who left the pastorate of the Fifth Avenue Church, New York City, in 1899 to become head of the university. Brown University has trained fifty-two college presidents and about one thou-

sand ministers. Among her noble alumni a few of the greatest ought to be mentioned:

Adoniram Judson, 1807, pioneer American missionary.

Horace Mann, 1817, America's pioneer educator.

James B. Angell, 1849, President of the University of Michigan.

Richard Olney, 1856, Secretary of State under President Cleveland.

John Hay, 1858, Secretary of State under President McKinley.

E. Benjamin Andrews, 1870, President of Brown University and Chancellor of the University of Nebraska.

Benjamin Ide Wheeler, 1875, President of the University of California since 1899.

Charles E. Hughes, 1881, Governor of New York and Justice of the United States Supreme Court.

The Baptists of the whole country can share in her prestige and glory. For over half a century she was their only college, and received gifts from Baptists of all the States, North and South alike.

Other Baptist Colleges

The impulse which led to the planting of Brown repeated itself again and again as the Baptists expanded over the continent. Colby, in Maine, was chartered in 1813, and began operations in 1818, and Colgate, in New York, was instituted in 1820. The next effort was as unique as it has proved unsuccessful. It came at the time when American Baptists caught the first enthusiasm of foreign mission work in Burma. Luther Rice, who had sailed for India just one day earlier than Adoniram Judson, returned to America to secure support for the new missionary enterprise. He had a vision of a national Baptist institution which should

"link in closest intimacy the great interests of education and missions in such a way that they might mutually aid and supplement each other." Columbian University, founded in the national capital in 1821, was the result of his efforts. It was thought that the numerous educational appliances and facilities of Washington could be utilized to good effect. Unfortunately, a fair beginning and a grand idea have not led to a successful issue. However, the influence of Rice and Columbian was not futile. Dr. Riley says, "Every Baptist college in the South took root in these early plans and endeavors." It is devoutly to be hoped that the denomination which has contributed so greatly to the culture of the nation may again cherish the vision of a university with the two grand Christian aims—learning and world-wide missionary service. The founding of other institutions in the North followed rapidly; Bucknell began at Lewisburg, Pennsylvania, in 1846; Rochester University in New York State opened in 1850, and the same year saw the establishment of the Rochester Seminary. Vassar, for the education of young women, was founded in 1865, and Crozier Seminary began in 1868.

During the early part of the Nineteenth century the denomination made remarkable growth in the middle West, and during the second quarter of the century many colleges were planted. Among them were Denison, at Granville, Ohio, 1831; Shurtleff, at Upper Alton, Illinois, 1832; Kalamazoo, at Kalamazoo, Michigan, 1836; Franklin, at Franklin, Indiana, 1837; Chicago, Chicago, Illinois, 1857 (New University in 1892); McMinnville, Oregon, chartered in 1852; Central University, Pella, Iowa, 1858; Des Moines, at Des Moines, Iowa, 1865; Ottawa University, Ottawa, Kansas, 1865.

IX.

RISE OF THE SOUTHERN BAPTIST COLLEGES

Reasons for Colleges

The religious and educational ideals of the South were largely affected by the democratic ideals which grew out of the Revolution of 1776. The changes which took place strongly favored evangelical Christianity, and brought about the marvelous growth of the Baptist denomination in this section of the country. "The 'great revival' of 1800 that swept over the South and that brought into the Baptist churches an untrained multitude; the return of Luther Rice in 1813, and the consequent organization in Philadelphia of the General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions; the large and serious consideration given at the second session of this convention in 1817 to the necessity of an educated ministry and denominational progress; the consequent organization of Columbian College in 1821 to provide literary and theological instruction, to promote foreign missions, denominational unity and progress; the formation of educational societies in different parts of the country to support Columbian College—all these different steps in the direction of progress and of organized effort had a large influence on the Baptists of the Southern States. The trained and intelligent leader of the South were in sympathy with these movements. They began to turn their attention to organized efforts in their own

bounds."[1] In consequence of these efforts colleges were rapidly founded.

Owing to the distance separating the Baptists in the Middle States from Columbian College, founded as the National Baptist University, and possibly also because of more plastic conditions, the Baptists of Mississippi and Kentucky were the first in the South to organize local Christian colleges. Mississippi College was chartered in 1826. Kentucky followed with the organization of Georgetown College in 1829. For a decade the existence of Georgetown was imperiled by sectional differences, but from 1838 the institution prospered and entered upon a permanent and successful service. Bethel College was organized in the same State in 1840, but was not chartered until 1854.

Furman University

South Carolina took the lead in the old South, though final success came to her efforts more slowly. Dr. Richard Furman invited a meeting of delegates from the Charleston, Savannah River, and Edgefield Associations in Columbia in 1821. The need of an educated ministry was the chief question of discussion at the gathering. As a result of this and subsequent efforts the convention of South Carolina established Furman Academy and Theological Institute in 1826. This enterprise failed, the theological department being removed to another locality. A second futile effort was made in 1835. Finally Furman University was permanently established in 1851. The President is E. M. Poteat, D.D., LL.D. The university has now seventeen professors, 259 students, with buildings valued at a quarter-million dollars, and about the same amount for her permanent endowment.

[1] Pres. P. D. Pollock, in Newman's "A Century of Baptist Achievement," p. 333.

MAIN BUILDING, FURMAN UNIVERSITY, GREENVILLE, S C.

Richmond College

As early as 1788 President Manning, of Brown University, wrote a letter to the Baptists of Virginia, advising them to establish a college. A resolution was accordingly adopted to appoint a committee "to forward the business respecting 'a Seminary of Learning.'" Nothing was done, however, though the question continued to be discussed with deepening interest, and plans were frequently elaborated. The proximity of Columbian College, and the close relation which it sustained to Virginia Baptists lessened the feeling of need for a local institution. But the desire for a college grew during the first quarter of the century. There was an ever-increasing demand for preachers of ability and culture. "Resolutions abounded, committees were appointed, and reports without number were adopted." By the year 1830 it was clearly apparent that Columbian was inadequate to supply the growing demands in Virginia for a better qualified ministry. A few leading men, while at the General Association, which was held in Richmond, in June of 1830, came together to consider "some plan for the improvement of young men . . . called to the work of the ministry." They forthwith organized the Virginia Baptist Education Society. For two years they aided young men—thirteen in all—whom they placed in private schools. In 1832 the society adopted the "Manual Training Plan," which was being used by Baptists and others in adjoining States. They purchased Spring Farm, about four miles from Richmond, and opened the "Virginia Baptist Seminary," with Robert Ryland as teacher of fourteen students. He was a graduate of Columbian, and a man of ability and culture. He was opposed to the manual labor feature, and we are informed that he "soon illustrated

his practical knowledge of the science of agriculture by seeking to enrich a field of corn with salt, placing a handful at the roots of each stalk—killing it!" After some years of trial the manual labor plan was abandoned. In 1833 the Seminary was moved into the city to the campus which has been but recently abandoned. During the early years Dr. Ryland carried on the work with two assistants. (One of these was Charles L. Cocke, who later conducted Hollins Institute for the education of young women.) In 1840 the name of the institution was changed to Richmond College, and it was decided to transfer the school from the Education Society to a Board of Trustees properly incorporated. This was accomplished in January, 1843. "Grounds and buildings worth $20,000, a library of seven hundred volumes, three teachers and sixty-eight students were turned over from the care of a voluntary denominational society to the legally incorporated trustees of Richmond College." The genius and ideals of this excellent college are expressed in these memorable words, printed in the catalogue of 1842: "As the trustees are determined to avoid pecuniary embarrassment, they propose to conduct the college classes only as far as their resources may justify, taking care to have the students thoroughly taught so far as they shall go. It is not their purpose to confer degrees till they shall have offered facilities for education equal to those of other chartered institutions. It is far better to proceed cautiously—to live within our means—and to rise gradually, but surely, than by affecting a premature prosperity, to plunge the enterprise into the vortex of ruin." This sensible policy of operation was doubtless due to the high standards set by the University of Virginia, and the result has been to make this institution one of

ADMINISTRATION BUILDING, RICHMOND COLLEGE, RICHMOND, VA.

the most substantial in scholarship in the entire South.

Richmond College, like all our early Baptist institutions, was established for the training of young ministers. In the forties the seminary feature was abandoned, and the college began to aim more definitely at a liberal education for any and all vocations. With the outbreak of war in 1861 many of the students went to the front, and the college annals began to receive the sad record, "Died in Confederate service," or "Killed in battle." The buildings were several times occupied as barracks or as a hospital. The endowment was well-nigh exhausted at the close of the war.

In June, 1866, the Education Board made the pathetic report that they had during the year "collected no funds, assisted no young men, transacted no business." A committee, however, recommended the resumption of the college. An effort was forthwith begun to raise a new endowment. In two years, in spite of the exhausted financial condition of the people, $75,000 was subscribed. But panic followed upon devastation and only a small amount was realized.

A full honor list of the names associated with the history of Richmond College would be too lengthy for this short account, but a few may be mentioned. Dr. Robert Ryland, the first President, continued to serve with great efficiency until his death; Rev. A. M. Poindexter, through his burning appeals as financial agent, did much to save the institution from extinction; H. H. Harris was for a number of years Professor of Greek; J. L. M. Curry was professor of English from 1868 to 1881, when he resigned to act as General Agent of the Peabody Fund. Eventful as has been the history of Richmond College, the record of the past three years and the outlook for the immediate future are far more

stirring. Under the masterful leadership of President Boatwright, a successful effort was made a few years ago to raise a large endowment. It was also decided to sell the campus where the college was located in 1833 and move to more spacious grounds in the suburbs of the city. A charming site of 284 acres was donated in 1909, and buildings and improvements worth $1,000,000 are being added. The greater Richmond College is now becoming a splendid reality.

Wake Forest College

Wake Forest College in North Carolina is another of the splendid Christian schools which trace their origin to the wonderful religious development of the third decade of the Nineteenth century. Previous to this period there had come into the State several well-trained young Baptist ministers, among them Samuel Wait, Thomas Meredith, and John Armstrong. They found a large body of Baptist people without organization or leadership. Through their influence, in March, 1830, the State Convention was organized. "The primary objects of the convention, as stated in article second of the constitution, were the education of ministers and the promotion of home and foreign missions." At its next annual meeting the convention accepted the offer of Rev. John Armstrong to educate students preparing for the ministry. The Board of Managers was directed to defray the expenses of such young men, so far as the funds of the Convention would allow. At the next session the decision was reached to establish a school under the auspices of the denomination. It was unanimously "resolved that the Convention deem it expedient to purchase a suitable farm, and adopt other preliminary measures for the establishment of a Baptist literary institute on the

manual labor principle." This system was thought wise both for health and economy. A farm of 615 acres seventeen miles north of Raleigh was secured, and the new institution was named after the magnificent oak forest in Wake County. Rev. Samuel Wait, D.D., was selected as principal in 1833, a position which he continued to fill until 1848.

There had been great prejudices against the Baptists throughout the State, and there was opposition in the legislative Assembly against granting a charter to the new college. When the matter was presented in the lower house there was a "respectable majority," but in the Senate a tie. The deciding vote was cast by an alumnus of the State University of North Carolina. The charter, however, conferred the most meager privileges, and the infant institution was limited in the acquirement of funds to $50,000; it was required to pay taxes, and the charter was granted for only twenty years. President Poteat describes the beginning of the college: "On the first Monday of February, 1834, the exercises were opened with about sixteen students in attendance. What did these first students find on reaching Wake Forest? On the spot where now stands the imposing old building they found a small but comfortable frame dwelling. To the right was a garden. . . . From a window of the magnificent public hall in the Wingate Memorial Building one may look directly down upon what was then the horse-lot. Near by was the carriage-house, 16 feet by 24, in which Mr. Wait gathered his heterogeneous charge for lectures or morning prayers. For dormitories seven good log cabins were principally relied on. (These were whitewashed slave cabins.) The hoe and the plow were never out of sight of the blackboard and desk, for, it will be remembered,

manual labor was to begin the same day with mental labor."[1] Each student was to labor three hours a day, receiving three cents per hour. Later, one hour a day was required, but after four years the system was abandoned, owing to its utter failure. We are told "the utter distaste which many of the students had for the system was but too evident when the bell rang for labor. When the roll was called some were taken suddenly ill (?)—unable to work; but when supper hour arrived it was very apparent that their sickness was not unto death." It was supposed in the beginning that the students' labor on the farm would go a long way toward paying their board. The financial history of the college shows that in the year 1835 the students made on an average of $4.04.

In 1838 Wake Forest was by law entitled a college. Like most denominational institutions, it experienced many reverses, and at times extinction appeared inevitable. From 143 students in 1836 the attendance fell to forty-one in 1843. Subscriptions were not paid, and the indebtedness greatly increased. In 1839, $20,000 was raised and the debt removed. For the first fifteen years of its history the college struggled on without endowment. In 1849 Mr. Barclay Powers gave James S. Purefoy ten dollars for this purpose. From this insignificant pittance great results were shortly to follow. In 1856 the Board of Trustees met in Raleigh with the Baptist State Convention and resolved to raise $50,000 of unencumbered endowment. President Wingate, on behalf of the Board of Trustees, introduced the following resolution: *"Resolved,* That we have heard with pleasure the plans proposed by the Board

[1] Quoted by C. L. Smith, "The History of Education in North Carolina," p. 103.

ALUMNI BUILDING, WAKE FOREST COLLEGE, WAKE FOREST, N. C.

of Trustees of Wake Forest College to raise an unencumbered fund of $50,000 for the endowment of Wake Forest College." A thrilling demonstration ensued. "A feeling of deep and solemn interest and anxiety pervaded the entire body, as well as the crowd of spectators in the galleries. As the last speaker closed, C. W. Skinner, a charter member of the Board of Trustees of 1833, subscribed $5,000; R. Felton, $5,000; C. Wooten, C. D. Ellis, and President Wingate a thousand dollars each. More than $25,000 were subscribed in a few minutes." An old record says: "And surely none who witnessed it can ever forget, or cease to thank God, that they were permitted to witness it. Within a year John Mitchell, the general agent, was able to report that the entire amount proposed had been subscribed." In 1862 all collegiate exercises were suspended on account of the war, and they were not resumed until 1866. From 1864 to the close of the war the buildings were used as a hospital by the Confederate Army. Only $11,700 remained of her endowment from the wreckage of the war. This noble institution has now over $400,000 endowment and the buildings are worth about $200,000 more. One of her own loyal alumni, W. L. Poteat, LL.D., is President. The present Faculty consists of nineteen professors, three associate professors, six instructors, and twelve assistants.

Mercer University

"On the 27th of June, 1822, the several Baptist associations in the State of Georgia sent delegates to the first meeting of a General Association. The meeting was held at Powelton, with a large attendance. Rev. A. Sherwood preached from the text, 'Prepare ye the way of the Lord.'" At the conclusion of the sermon, Jesse Mercer, President of the body, led in prayer. Rev.

Wm. T. Brantley then read the constitution, which, in Article X., sets forth the specific objects of this body, and among them the following: "To afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men who may be called by the Spirit and their churches to the Christian ministry."[1] The next step toward the founding of Mercer University was taken in 1825, when a contribution of $17.50 was made for ministerial education. The following year $108 was raised "for the education of pious young men." A beneficiary system was adopted, by which a number of young men received aid between 1826 and 1832. Meanwhile the Baptists of Georgia had contributed $20,000 to Columbian College in Washington, D. C.

In 1829 Josiah Penfield bequeathed $2,500 to the convention as an educational fund, on condition that an equal sum be raised by that body. This was promptly accomplished, and two years later the State Convention adopted a resolution to establish a "classical and theological school, which shall unite agricultural labor with study, and be open for those only preparing for the ministry." During the following year the last clause was amended so as to admit all students.

At the session in 1832, $1,500 was subscribed, and the school was located in the village of Penfield, with a farm of 450 acres. The buildings consisted of "two double cabins, with garret to each, for dwelling, for dining, and for study, for both teachers and students." The school was called "Mercer Institute." Its first principal was Rev. B. M. Saunders, who informs us: "With these limited accommodations I opened the institution

[1] Quarterly Bulletin, Mercer University, Series 4, No. 2, p. 12.

in January, 1833, with thirty-nine students, having thirty-six of them to board in my own family. Among those were seven young men preparing for the ministry. I shall ever remember with lively emotions of pleasure the patience and cheerfulness with which the students of this year sustained the privations and trials to which they were subjected by their cramped circumstances."

The institution grew gradually until 1837. Inspired by the example of the Presbyterians, who contemplated building a college, Jesse Mercer undertook to raise $100,000 for a new institution to be located near his home. The subscription was raised, when a great financial panic occurred which quashed the movement. However, the Central Association contributed $20,000 to endow the "Central Professorship of Languages and Sacred Literature," and in consequence Mercer Institute obtained a new charter and was now called Mercer University. Though disappointed at the rejection of his plans for a new institution near his home, Mr. Mercer magnanimously contributed $5,000 for the new enterprise, saying, "I can not work alone; I must go with my brethren." In all, his gifts amounted to more than $40,000. In 1844 the manual-training department was abandoned, having here, as elsewhere, proved a complete failure. A theological department was organized in 1845, but was abandoned in 1862. Throughout the war there was no cessation of the work, and the trustees tendered free tuition to disabled Confederate soldiers. In 1870 the removal of the college was determined upon by the convention, and Mercer was accordingly located in Macon. In 1873 a School of Law was inaugurated, and in 1903 a School of Pharmacy was added. Mercer has continued to add largely

to her endowment and equipment. Her influence and power have been felt over the entire South.

Baylor University

Baylor University is the oldest educational institution in Texas. For forty-six years it was under the able presidency of Dr. R. C. Burleson. Baylor is the one and only survival of scores of private academies and colleges which were begun in the stormy days of the Republic. It was founded in 1845, between the time of the fall of the Alamo and the battle of Palo Alto. "While thus in the chaos of a bloody revolution, when nine-tenths of her territory was the hunting-ground of predatory savages, when not only no railroad line was projected, but also when her only thoroughfares of travel and traffic were Indian war-trails or the narrow ruts cut by the hoof of migratory bison, then our Baptist fathers, few, poor, and widely scattered, secured the charter and laid the foundation of this institution. In 1842, only six years after the battle of San Jacinto, at the meeting of the Texas Union Baptist Association held on Clear Creek, it was resolved to found a Baptist university. The three leading spirits in that body were Rev. William M. Tryon, a native of New York; Rev. James Huckins, a native of New Hampshire, and the Hon. R. E. B. Baylor, a native of Kentucky, eminent as a United States Congressman, as a learned jurist, and Baptist preacher. These illustrious men, with their colaborers, formed immediately the Texas Educational Society in order to embody, develop, and concentrate the best talent of the infant Republic on the contemplated university. In 1845 this society procured the charter and located the institution at Independence, Washington County, not far from the house of the pioneer Baptist preacher, Rev. N. T. Byars, in which

RUFUS C. BURLESON, D.D., LL.D.,
President Baylor University, 1851–1897.

was written the declaration of Texas independence."[1] Among the early trustees were the three men who had taken a leading part in the organization of the institution, and also the celebrated Gen. Sam Houston.

The preparatory department was opened in a two-story building, 30 by 50 feet, and Henry Gillette, of New York, was elected the first teacher. Two years later Dr. Henry L. Graves, a graduate of the University of North Carolina, and later of Madison University (now Colgate), New York, was elected president of the institution, already in a flourishing condition. Dr. Graves, with all the faculty, resigned in 1851, and was immediately succeeded by Rev. Rufus C. Burleson, who had been trained in Nashville University and in the seminary at Covington, Kentucky. After ten years of service President Burleson and all his faculty resigned. He had become convinced that Waco, as the most central city in the State, offered a more favorable field for educational work, especially because it was far more accessible to students from all parts of the State. His wisdom has been abundantly vindicated. Waco University, as the new school was called, was established in 1861, and the consolidation of the two institutions under President Burleson took place in 1886; the one institution conceded the name, and the other the location. Baylor has grown to be the largest institution in the world under direct Baptist control. An enthusiastic writer says of this institution: "Baylor University is the glory of Texas Baptist history. It is glorious that all but a small per cent. of the students have left the halls converted to God and measurably trained in Christian life. It is glorious that so many young ministers

[1] J. J. Lane, "History of Education in Texas," p. 65.

have been educated, and so many others impressed to preach God's word. It is glorious that these students have carried back to their homes, their churches, and to their communities the fervor and light of college conversion, and the power of college training, so that the light, warmth, and power have multiplied themselves from a thousand widely scattered home centers. It is glorious that Baylor boys have attained everywhere to places of distinction, profit, and influence, and Baylor girls have brightened and beautified so many homes. It is glorious that while kindred enterprises have gone down into the grave of failure, this institution, since its foundations were laid fifty years ago, has survived every storm, outlived every foe, and never lost a day of life from war, revolution, pestilence, or poverty."[1] Among the names associated with the history of Baylor University most deserving of mention are those of Judge R. E. B. Baylor, who gave the first donation, $1,000 in amount, the institution being named in his honor (he later gave over $5,000); Rev. William M. Tryon, Rev. G. W. Barnes, Sr., and Rev. Wm. Carey Crane, each of whom served as President at Independence. For many years Rev. Dr. B. H. Carroll was chairman of the Board of Trustees, resigning to establish the Southwestern Baptist Theological Seminary. Other distinguished names upon her roll of honor are Dr. George W. Truett, whose sterling appeals on behalf of his *alma mater* have added largely to her endowment; F. L. Carroll, and his son George, each of whom has given a handsome building; Oscar H. Cooper, LL.D., who was President from 1899 to 1902, and Samuel Palmer Brooks, LL.D., who is now the able President.

[1] Quoted by Lane, Op. Cit., p. 67.

In 1887, the two Baptist conventions of the State having united, Baylor University at Waco was placed under the control of the consolidated Baptist General Convention of Texas. In 1903 a Medical Department, located at Dallas, was added. Throughout all her history Baylor had taken a deep interest in training young men for the Christian ministry, and in the teaching of the Scriptures. In 1905, under the superb leadership of Dr. B. H. Carroll, this work finally blossomed into a full-fledged Theological Seminary. Two years later the seminary was separated from the University and was later removed to Fort Worth, Texas. When, in 1866, it was deemed best to abolish co-education in Baylor University at Independence, the denomination decided to found a separate institution for young women. The principal movers in the change were Rev. Wm. Tryon and Judge Baylor. The new college for women was located at Independence, but in 1886 it was removed to Belton, where it has continued to flourish. It is now termed the Baylor Female College at Belton.

Other Institutions

Among the other Baptist colleges of greatest importance in the South a number were founded in the forties: Howard College, Alabama, in 1843; Union University, Tennessee, in 1845; William Jewell, in Missouri, in 1849, and Carson-Newman, in Tennessee, in 1851. Ottawa University, Kansas, was established in 1865; Ouachita College in Arkansas, in 1886, and John B. Stetson University, in Florida, in 1887.

It has been quite impossible to treat any but Baptist institutions of learning in this small work. At the same time, however, most of the other Christian bodies have been active in the establishment and maintenance of institutions of higher learning. Of schools of

secondary rank, Congregationalists support 35; Episcopalians, 79; Friends, 48; Lutherans, 51. Among the leading Methodist institutions of higher rank are Wesleyan University, Connecticut; Northwestern, Illinois; Syracuse, New York; De Pauw, Indiana; Baker University, Kansas; Boston University, Massachusetts, and Vanderbilt, Tennessee. The Presbyterians established Princeton, New Jersey; Lake Forest, Illinois; Davidson, North Carolina, and Hampden-Sidney, Virginia. The Episcopalians maintain the University of the South, Sewannee, Tennessee and Kenyon, Ohio. Among others the Friends support Haverford and Swarthmore in Pennsylvania. During recent years a large number of Christian institutions have become non-sectarian, such as Harvard, Yale, Amherst, Williams, Dartmouth, Union, Oberlin, and Drake. There are to-day over four hundred institutions of higher learning under Christian auspices and control in this country. A few statistics to indicate the tremendous interest which our leading denominations are taking in education are presented here for the year 1911-12.

METHODIST EPISCOPAL CHURCH.

CLASS OF INSTITUTIONS.	No. of Schools.	Value of Grounds and Buildings.	Endowment.	Enrollment.
Col. and Univ. (white).....	45	$18,840,324	$18,861,974	26,631
Col. and Univ. (colored).....	8	1,442,700	94,251	3,559
Professional Schools (white)	34	1,781,258	2,393,483	4,795
Professional Schools (col'd)	5	160,000	561,000	547
Secondary Schools (white)..	34	3,301,517	1,351,351	6,713
Secondary Schools (colored)	9	451,817	47,423	2,111
Southern Schools.....	11	129,950	11,097	1,724
Missionary Institutes and Bible-training Schools.....	5	840,291	68,000	651
Unclassified Institutes.....	2	139,000	7,000	1,838
Totals	153	$27,086,857	$23,395,579	48,569
Total less duplicates.....				

METHODIST EPISCOPAL CHURCH, SOUTH.

Colleges and Universities...	22	$ 6,345,405	$ 4,821,540	7,039
Unclassified	28	2,133,750	130,400	4,876
Secondary	47	2,380,000	.....	8,680
Totals	97	$10,859,156	$ 4,951,940	20,595

PRESBYTERIAN CHURCH IN THE UNITED STATES.				
Colleges and Academies.....	64	$17,792,357	$12,138,011	22,901
ROMAN CATHOLIC.				
CLASS OF INSTITUTIONS.	No. of Schools.	Value of Grounds and Buildings.	Endowment.	Enrollment.
Seminaries	85	.....	.....	6,169
Colleges for Boys.....	230	.....	.....	.....
Academies for Girls.....	684	.....	.....	.....
Parish Schools.....	5,256	.....	.....	1,360,761
Totals	6,255	.....	.....	1,366,930
BAPTIST (REGULAR, NORTH AND SOUTH).				
Theological Seminaries.....	10	$ 1,760,295	$ 4,720,427	1,197
Universities and Colleges...	101	34,500,000	32,613,201	36,800
Academies, Etc.....	100	5,425,857	2,000,000	16,714
Totals	211	$41,686,152	$39,333,628	54,711

X.

THEOLOGICAL EDUCATION

Early Seminaries

Theological education is an important aspect of Christian education. Its history runs back to the early church. Through all the Christian centuries the training of young men for the ministry has been the dominant motive in the establishment of institutions of learning. Until the last century the training of Christian pastors was given in universities or colleges. On the American continent the need of theological education made itself felt at an early date. Half of the graduates of Harvard, during the first century of its existence, entered the ministry. A chair of theology was established in Harvard College at its foundation in 1638. A similar step was taken at Yale in 1755. The first purely theological institution to be established on this continent was that of the Dutch Reformed Church in 1784. Its origin was due to the need of the Dutch churches in New York and New Jersey for educated ministers, when conditions made it no longer possible to obtain them in Holland. The "General Body," or Synod, appointed a professor of theology and another of languages, and opened the seminary in New York City. Later it was removed to New Brunswick, New Jersey, where it has continued to flourish. Ten years after the founding of this seminary for the Dutch churches, the second seminary in America was established by the Presbyterians of the Middle Western States. It was first opened in Penn-

sylvania, but was ultimately located at Xenia, Ohio. During the first quarter of the nineteenth century a number of theological seminaries were opened: the Moravians founded one in 1807; Andover followed in 1808, to serve the Congregational churches; Union Theological Seminary in Virginia began in 1812, under Episcopalian auspices; Princeton Seminary was born the same year; Bangor, in Maine, in 1814; the General Theological Seminary of the Protestant Episcopal Church in 1817; Colgate, the oldest Baptist theological school, in 1819; in the same year Auburn was established and the Divinity School of Harvard was organized on an independent basis. In 1822 Yale followed the example of Harvard in separating the school of theology from the general college. It is interesting to note that the enthusiasm shown in the development of these seminaries came during the grand revivals which again and again swept over the American people.

Baptist Seminaries

Colgate was the first seminary organized by Baptist people. Together with the Baptist Education Society of the State of New York it originated with "thirteen men, thirteen prayers, and thirteen dollars." The thirteen men, all members of Baptist churches, were "impressed with the vast importance of the Christian ministry as connected with the conversion of sinners and the edification of the church, and desirous to furnish to young men of piety the gifts and means of acquiring an education with a view to their public usefulness." The first student, Jonathan Wade, later renowned as a missionary, was received in 1818, though the school was not formally opened until 1820. At first it bore the name "The Hamilton Literary and Theological Institution," and was located at Hamilton, New York. Dur-

ing the first twenty years of its existence, only students for the Christian ministry were accepted, but in 1839 this restriction was removed, and all young men looking to the professions or seeking general culture were admitted. Thus this institution, which began as a purely theological school, broadened its scope by becoming a regular chartered university, and the seminary took its place as a department. It is now known as the Theological Seminary of Colgate University.

Newton, the second Baptist seminary to be established, was located at Newton, Massachusetts, in 1828. The work of the seminary was started by a single professor. During its life over fifteen hundred students have been connected with this institution. More than 120 have gone as foreign missionaries, and more than half this number have been made presidents and professors in colleges and theological seminaries.

In 1850 the Baptists of New York State organized another seminary at Rochester, New York. Under the long and able leadership of Dr. A. H. Strong, this institution has come to occupy a leading place among the forces of the denomination. In 1865 the Baptist Union Theological Seminary was founded in Chicago, and in 1892 it was organized as the Divinity School of the new University of Chicago, under the masterly direction of the late William R. Harper. In 1867 Crozier opened its doors to students in Pennsylvania; in 1901 the Kansas City Seminary began, and in 1905 the Pacific Coast Baptist Theological Seminary was organized in Berkeley, California. The Southern Baptist Seminary at Louisville, Ky., and the Southwestern Seminary at Fort Worth, Texas, will be discussed at greater length, owing to their interest to Southern people.

The need of theological education for the ministry was felt in the South at an early date, and steps were taken to meet the demand. As we have already seen, all the Baptist colleges of the Southern States had this purpose specifically in view in their origin. Some instruction of a theological character was usually supplied to satisfy the need. Before long, however, the students for the ministry began to seek the Northern seminaries for a more comprehensive study of theology. These things produced a profound conviction among the leaders of the denomination that a separate institution, dedicated to the training of the Baptist ministry of the South, ought to be established. A conference on the subject took place in Augusta, Georgia, as early as 1845. In consequence of this and other conferences, the question was discussed at the Convention held at Louisville in 1857, and a decision was reached to establish a theological seminary for all the Southern States. The leading spirits in this far-reaching movement were James P. Boyce, John A. Broadus, and Basil Manly, Jr. The seminary was at length opened in Greenville, South Carolina, in 1857, South Carolina having made the undertaking possible by raising one hundred thousand dollars for endowment. The new institution opened with four professors and twenty-six students. This was a larger body of students than had attended the beginning of any other seminary up to this time. During the eventful years 1862 to 1865, the work was necessarily suspended. At the conclusion of the war it was found that the endowment had practically vanished. Under these circumstances the seminary faced a precarious future, but the faculty with undaunted heroism loyally returned to their posts. One remarked, "The seminary may die, but suppose it be understood

that we'll die first." Dr. Riley informs us of the conditions under which they labored: "Dr. Broadus gave a pretty full course of instruction in homiletics to one student, the first session after the war, and that one was blind. . . . In the midst of these conditions, these brave and gifted men in the temporary quarters at Greenville were barely able sometimes to keep the wolf from the door. At one time the payment of the salaries fell an entire year behind, and the worst of it was there was no assurance that they would ever be paid. Some of the professors would ride on horseback considerable distances across the country to serve rural churches, and not infrequently return laden with food for their families." [1]

It soon became apparent that the seminary, if it was to be revived, must again be endowed, and also that the brave little State which had led in this matter on the former occasion was now sadly crippled in finances. With the hope of securing larger gifts from the States which had been less seriously decimated, it was decided in 1877 to remove the seminary to Louisville, Kentucky. But its existence was not beyond anxiety until 1880, when Gov. Joseph E. Brown, of Georgia, assured its permanency by donating $50,000 to its endowment. This was but the beginning of the larger developments which have been splendidly realized. The policy of the seminary has been stated by its President, Dr. E. Y. Mullins: "The seminary stands for the highest conservative progressive scholarship in the education of the ministry, and its curriculum is designed to make its graduates practically efficient in pastorates, in the pulpit, and in all forms of denominational leadership. It was the

[1] Dr. B. F. Riley, "A History of the Baptists in the Southern States East of the Mississippi," p. 253.

NORTON HALL, SOUTHERN BAPTIST THEOLOGICAL SEMINARY,
LOUISVILLE, KY.

first theological institution to adopt the elective system in its course of study, and the first to open its doors to men without college training, as well as among the first to include Sunday school pedagogy in its regular curriculum." [1]

The Southwestern Theological Seminary, situated at Fort Worth, Texas, is the youngest of Baptist seminaries in the country, but in several respects one of the most vigorous. The necessity for its establishment arose from the phenomenal expansion of the denomination in the Southwestern States, where there are to-day more than one million Baptist adherents. For many years Dr. B. H. Carroll, a man of colossal power, pastor of the First Church at Waco, had given Biblical instruction to the ministerial students attending Baylor University. The great success which attended these early efforts, the growth of the number of ministerial students, and the demand for pastors of higher training, deepened the conviction that a regular seminary was necessary to supply the Southwest with trained ministers. In 1901 a theological department was formally initiated in connection with Baylor University. Dr. Carroll, who had several years before resigned the pastorate, became dean of the new department, and he associated with him in the work Dr. Albert Henry Newman, the noted church historian, and Dr. R. N. Barrett, a graduate of the Southern Seminary. The department grew with wonderful rapidity in power, efficiency, and influence. It was soon clear that the department must expand into a full-fledged theological school. Accordingly, in 1907, the seminary was separated from Baylor University, and became an inde-

[1] Pres. E. Y. Mullins, Art. in Schaff-Herzog "Encyclopedia of Religious Knowledge."

pendent institution under the control of the Baptist General Convention. For two years the new seminary continued to use the buildings of Baylor, but finally it was removed to Fort Worth, where the city had provided commodious accommodations. Provision was then made in the charter granting to other States in the Southwest the privilege of representation on the Board of Trustees. New Mexico, Oklahoma, Arkansas, and Louisiana are now co-operating in the support and endowment of this institution.

Any one who appreciates the need for an educated ministry in the great Southwest, with its rapid growth in population, and new conditions of higher intellectual culture, must be most profoundly convinced that the hand of God has led in the founding and growth of this seminary, as it has also in the case of the Southern Seminary at Louisville.

In 1909-10 there were over two hundred students in the Southwestern Seminary. If the promises of denominational growth are even faintly fulfilled in the Southwest in the next generation, it is doubtful whether this one seminary will prove adequate for the burdens which will come upon it. "The hearts of the people of Texas and the whole Southwest beat with ever-increasing cordiality for this institution. As the decades pass, it seems destined to become one of the greatest centers of power in the Baptist world. Its remarkable history is replete with evidences that it is ordained of God, and its future is, therefore, as secure as the promises of His immutable word. As a divine agency it proposes to so train that its products shall be flaming evangels of sound orthodoxy sent forth as constructive forces, ready and able to help anywhere and everywhere in all the Kingdom movements."

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEXAS.

There are numerous other agencies which are to-day contributing to theological training. Among these are the Bible Training-schools, the Missionary Training-schools, Schools of Religious Pedagogy, Y. M. C. A., and Sunday school Institutes and Training departments, Although special theological education is scarcely more than a century old on the American continent, there are to-day more than 190 theological seminaries, theological departments, training-schools, and Bible schools belonging to all Christian denominations. They are distributed among the leading denominations as follows: Roman Catholics, 33; Baptists (all bodies), 21; Presbyterians (all bodies), 20; Lutheran, 22; Disciples, 10; Protestant Episcopal, 13; Congregational, 9; Methodist (all bodies), 31; interdenominational, 11.

XI.

THE SECULARIZATION OF STATE SCHOOL SYSTEMS

The Reformation saw the continuance in Protestant lands of the customary union of ecclesiastical and secular power. Conjointly church and state undertook the task of educating the people. The pastors, who formed the most cultured class, were naturally interested in the schools, and acted for several centuries as both teachers and supervisors. Thus until the close of the Eighteenth century the established churches controlled education through the agency of the state governments. But since the beginning of the Nineteenth century in most Protestant countries the state has everywhere tended to supersede the church in the control of the schools. Nevertheless in all European lands, with the exception of France, religion is still taught in the state schools. In Germany it is the first subject on every school curriculum, and the student devotes more time to it than to any other. In England the teaching of religion is demanded by the popular conscience, but because of sectarian differences it has formed one of the sorest political problems confronting the government. In 1870 all religious instruction was abolished from the schools of France and systematic moral instruction was put in its place.

In the American colonies the founders of the schools had religious objects in view from the beginning, and religious instruction continued without let or hindrance

for more than a century and a half. Massachusetts is a striking example. At first the colony was practically homogeneous in religion, and the utmost pains were taken to keep it so. The church and the state were but different aspects of the same society. The free use in the schools of the Westminster Shorter Catechism gave no offense. The frequent visits of the ministers to catechize the children were taken as a natural thing. In fact, the minister had a definite relation to the school assigned to him by the law.

With the Revolution of 1776 church and state were separated and religious liberty was everywhere declared. Though this did not immediately affect the religious instruction in the schools, it gradually began to force it into the background, and the Shorter Catechism fell out of use. The ministers' visits became less and less frequent, and all ecclesiastical influence over education gradually ceased.

The movement toward the secularization of the schools was due to a number of causes. The various dissenting communions, the Baptists, Methodists, Episcopalians, Universalists, and Roman Catholic bodies were encroaching upon the privileges so long enjoyed by the established church. Each of these bodies had its own theological standard, and was more and more disposed to assert itself the stronger it grew. But no one of them could expect to put its own creed into the schools, and some were definitely opposed to the state schools teaching religion. Accordingly, they all began to oppose the teaching of the old creed to their children.

"The new order," Hinsdale tells us, "was ushered in so gradually and easily that it is quite impossible to assign to it a definite date. The catechism, and the minister as an authoritative religious teacher, . . . did

not quit the schools at any specified time; they were quitting them for a generation or more. The most significant fact in the long process is the Act of 1827, which declared that school committees should never direct to be used or purchased in any of the town schools any school-books which were calculated to favor the tenets of any particular sect of Christians."[1]

As the States grew in importance and power it was more and more clearly recognized that the enlightenment of the citizens was the only hope for a permanent democracy. People everywhere accepted the statement of Montesquieu when he said, "It is in the republican form of government that the whole power of education is absolutely needed." From the beginning of the Nineteenth century legislation shows a decided change in its attitude toward education. Formerly in matters of morality, the secular power had deferred to the church, and had leaned with its full weight upon religious instruction. It now began to assert its independence and to evolve a purely secular aim for the schools. "The aim of education as set forth in this later legislation was civic, industrial, professional; not religious or ecclesiastical. Morality, character, knowledge, still were emphasized, but to prepare leaders for the church, to supply a ministry, or to propagate the principles of the Christian religion, no longer are mentioned as aims. Law schools, medical schools, normal schools, agricultural schools, mechanical schools are provided for, but no favorable mention is made of schools or departments of theology."[2]

The movement toward secularism in education began in the older States of the North, where the institu-

[1] R. A. Hinsdale, "Horace Mann," p. 293, seq.

[2] L. W. Brown, "The Secularization of American Education," p. 87.

tions of higher learning had long been fostered by the churches. Seeing that this higher field was largely occupied by well-established Christian colleges, very few of the States undertook to establish new universities. But as the Middle and Western States grew up they founded the State universities, which were naturally without religious connections. In the South a more conservative attitude prevailed, and secularism never became so powerful. The movement toward secular higher education was greatly stimulated by the founding of the land-grant colleges by the United States Government in 1862. In consequence of the peculiar growth of higher education in America, on the northern Atlantic border private religious institutions predominate, but as one moves westward one finds the State universities more powerful. The Carnegie Foundation has recently proved to be a new and powerful influence in prompting many of the colleges and universities to give up their religious affiliations and to become more secular. But, on the other hand, there has begun anew during the past twenty years a decided trend toward religious instruction and Christian living in all the higher institutions of learning on this continent, and we are to-day witnessing the final struggles between secularism on the one hand and Christian education on the other.

PART II.

THEORETICAL BASIS OF CHRISTIAN EDUCATION

I.

DANGERS OF SECULARIZED EDUCATION

Belief in Popular Education

The close of the Eighteenth century was marked by a grand revolution through the length and breadth of human society. A wave of democracy swept over humanity, demolishing in its wake the conventionalities and forms of civil and ecclesiastical government which manacled the liberties of the masses of the people. In the colonies social conditions were naturally more plastic, not being as yet encrusted with fixed traditions, and therefore America became the leader in the establishment of self-governing institutions. Here for the first time the church and state were absolutely separated, and toleration and religious liberty were fully realized. The iniquitous alliance of church and state has been for centuries the fruitful source of numerous persecutions and other evils; their divorce at once produced a profound change in the conduct and organization of education. More and more the state, for its own protection and perpetuity, realized the great necessity of a proper training of the young for citizenship. In America there was a prevailing conviction that it would be wrong for the States to impart religious instruction in their schools and colleges, as they continued to do in every European country. Accordingly, American public schools were secularized. Meanwhile, as we have seen, the church assumed exclusive responsibility for the religious training of the children, and adopted the Sunday school as

the new instrument for imparting religious instruction to the young. Virtually all bodies of Christians, with the exception of the Roman Catholic Church, accepted the new order of elementary instruction wholly controlled by the State. True to their ancient tradition regarding the right of the church to educate her children, the Roman Catholics have maintained a large number of parish schools throughout the country.

Our present faith in the moralizing power of education grew out of the rationalistic movement of Eighteenth-century enlightenment. The basic assumptions of that "age of reason" were that ignorance is the source of vice and crime, and that mere instruction and imparting of information are education. The advocates of popular schools entertained the most exaggerated expectations from the scholastic training of the masses. Vice, criminality, disease, superstition, poverty, insanity, and all social evils, they claimed, would vanish before the light of truth and reason. The intellectual culture of the masses formed the grand goal of educational leaders at the beginning of the Nineteenth century. Intellectual enlightenment became a fanatical enthusiasm, a new religious faith for the salvation of the masses, and the most ideal results were expected to flow from its beneficent operation.

Secular Education Fails

It is a melancholy fact, but beyond all dispute, that popular secular education has largely failed to achieve the salutary results anticipated by its ardent advocates. It is a sad disillusionment which confronts the investigator into the question of moral progress during the past half century. Criminality has been increasing more rapidly than the population in every civilized country, with the possible exception of

England. The increase is especially striking in America, France, Australia, and Germany, where the education of the masses has been most highly encouraged and advanced. Not only is this true of adult criminality, but the greatest increase of all is in juvenile criminality. The most criminal civilized people on earth is our American people. The repellent revelations of political corruption and of high-handed dishonesty are enough to make us doubt whether education has in any degree made for the moralization of the people. Pres. G. Stanley Hall says: "I can not find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the assumption that the three R's or any merely intellectual training can moralize." He declares that we ought to acknowledge educational failure. "He who opens a school closes a prison," Guizot exclaimed with glowing confidence in the moralizing power of learning. Yet another Frenchman very pertinently retorts that many schools have been opened, but no prison closed. Furthermore, the astounding increase in the amount of insanity, suicide, divorce, race suicide, white slavery, and other patho-social evils, was hardly to be expected after the splendid evolution of our school system.

We have been living in a fool's paradise from which we are to-day being rapidly disillusioned by startling facts. Rationalistic philosophy has led the modern world to expect far too much from mere intellectual instruction. Idolatry to erudition and information is the supreme fallacy of our day. We have blindly accepted the Socratic dictum, "Knowledge is virtue," forgetful that "knowledge may come while wisdom lingers."

Far too much of moral betterment and strengthen-

ing has been expected from mere intellectual instruction. When any evil or disease threatens society, the remedy immediately proposed now-a-days is the addition of a new subject to the course of study in our public schools. But the salutary moral benefits expected by even thoughtful people do not necessarily follow the imparting of such information. Examples of this fact are abundant. For several decades temperance physiology and hygiene have been taught in our schools. While such instruction has unquestionably done a vast amount of good, in spite of all this the consumption of spirituous liquors has enormously increased from year to year. Statistics indicate that in 1850 the per capita consumption of alcoholic liquors in our country was 4.08 gallons, and in 1911 it was 22.79 gallons. During 1912 more liquor was used than ever before, according to the report of the Commissioner of Internal Revenue. Not only is this the case with alcoholic intoxicants, but the same is true for drugs, cigarettes, and other such pernicious evils. In 1912 over two billion more cigarettes were used than in the previous year. Furthermore, while women did not formerly indulge in these things, there are now a larger number of them becoming addicted to their use. A German physician, Neisser, informs us that young men visit houses of prostitution with their pockets full of edifying literature on sex hygiene. As a matter of fact, no class of society is so impure as the students of German universities. The late Prof. William James declared in an address: "There is not a public abuse on the whole Eastern coast which does not receive the enthusiastic approval of some Harvard graduate. Fifty years ago the public schools were supposed to free us from crimes and unhappiness, but we do not indulge in such

sanguine hopes to any extent to-day. Though education frees us from the most brutal forms of crime, it is true that education itself has put even meaner forms of crime in our way. The intellect is the servant of our passions and sometimes education only makes the person more adroit in carrying out these impulses."[1] Everybody knows that the laws of hygiene are more often broken by those who know them best, the students of medicine, than by those that know little of them. No people have made greater efforts to instruct their children in patriotism and morality than the French. Yet no people exhibit so many striking signs of inner moral decay.

In an age renowned for the cleverness and adroitness with which crimes are committed, there are abundant illustrations to show that learning may itself be the instrument of crime. Information can as readily be used for evil as for good. The most dangerous criminal is the educated and intelligent violator of law; for he has all the resources of art and sciences at his command, the forces of mechanics, the subtleties of chemistry, the knowledge of the ways and weaknesses of men. Learning does not destroy criminal impulses and appetites; it merely changes the aspects of crime.

Is it not time we were done with the vain and deceitful belief, so prevalent of late years, that all that is needed to regenerate human nature is the adding of a new branch of study to the overburdened curriculum of the schools? I do not in the least desire to discredit the importance of the schools, nor of knowledge and information, but there is an emphatic difference between cramming the mind with information and the

[1] Quoted by C. A. Ellwood, "School Review," Vol. XV., p. 544.

development of the inner forces which make for nobility of character and control of the passions. Informing the mind and training the conscience are not at all identical. A purely secular education can produce only a machine without a soul, a social personality without a conscience, a horizon without a heaven and a God. Secularized culture has broken down, and the educational world is to-day in the throes of a revolution. In what direction we shall turn for a better form of training we may not know, but one thing is sure beyond any question of doubt, thoughtful men are everywhere agreed that the secular state school can never of itself give the moral and ethical training which is essential for social progress. It is now evident, as George Eliot said, "Culture merely for culture's sake can never be anything but a sapless root capable of producing at best only a shriveled branch." Never was there an age when Christianity was so much in need of the careful methods of the public school; never has there been an age when the school needed so greatly the vitalizing spirit of Christianity.

It is not our desire to bring the secular schools into disrepute. They are performing a most necessary function in our civilized society. But it is high time the idea that culture and knowledge will successfully take the place of the religion of Jesus Christ in cleansing the heart from evil were forever relegated to the limbo of outworn fiction. Culture and learning, however lofty they may be, can never be a substitute for righteousness and religion.

Fully half of the people of this country are growing up without any real religious instruction of any kind. Those that have attended Sunday schools have had only half an hour a week of instruction, which is

all too little for any genuine impression upon their moral natures. Moreover, it has of late unfortunately become the fashion to allow children to remain away from the ordinary services of the church so that they are growing up without a deep sense of reverence and the habit of worship. The religious training generally given to children has been quite inadequate for imparting to them a sound basis for moral living. How can we expect that children reared without a clear conception of God, the Bible, and the moral law, and lacking the spirit of reverence, and the habit of worship, will carry civilization to a higher moral plane?

II.

THE SCRIPTURAL DOCTRINE OF EDUCATION

Education is one of the most fundamental and most important lines of human interest. There can be no civilization nor social institutions without it; for the child is humanized and fitted for institutional life only through education. In view of these facts, we may fully expect the Scriptures to have an important message concerning this vital subject. What is the teaching of the sacred Scriptures on education? To answer this question we must inquire first of all what is involved in the idea of education. The common idea that it is merely learning some facts of history, language, and science is entirely too simple. The latest and best conception regards education as a moulding or directing of the conduct of the child for the realization of character. It is to-day fully recognized that three processes are essential, discipline or training, instruction, and growth. Accordingly, education and Christianity have the same purpose; for both seek the same goal, the realization of the ideal man. They use the same means; viz., the knowledge of God and His works. What is the Scriptural ideal of man, and what subjects of study do the Scriptures emphasize?

Bible Ideal of the Educated Man

Man is a complex being, consisting of three fundamental aspects—body, mind, and the moral or religious nature. The Scriptures fully recognize these divisions. Jesus commends the answer of

the young lawyer, who quoted the language of the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."[1] Here man's emotional, and spiritual, his physical, and his intellectual natures are clearly recognized. But these are not regarded as so many separate parts, for they are all to be combined in the one supreme duty of love to God. The human being is a whole, a unity, a single, indivisible personality; these essential aspects of his nature are capable of large development and training, in order to produce the complete or perfect man.

Physical Education

There is much in the Bible concerning the body and its care. In the Old Testament the Levitical law gives many provisions for sanitation and hygiene. Moreover, the commandment that every seventh day should be a Sabbath rest, and every seventh year also, had unquestionably the physical as well as the spiritual welfare of God's people in view. In the New Testament the importance and the cultivation of the body is carefully set forth. Even Jesus had regard for the physical strength of the twelve. When they were wearied to the point of exhaustion by their arduous toils, the Master invited them "to go apart and rest awhile."

More than any other, the apostle Paul recognized the importance of the physical nature in its relation to the spiritual. His writings prove that he had a knowledge of the wonderful system of Greek gymnastics, which, even in his day, continued to be practiced, not only in Greece itself, but throughout all parts of the civilized East. The athletic contests, such as running

[1] Luke 10: 27.

and wrestling, furnished him striking figures of speech for describing the Christian life. These modes of physical culture were perfectly familiar to the people to whom he wrote and spoke, and he proved his insight by employing the language and ideas of the time to illustrate spiritual truth, just as preachers to-day sometimes enforce their thought by referring to games of baseball and football. The numerous occasions on which the apostle referred to the athletic games constrain us to believe that he was both an enthusiastic observer, and even an advocate, of Hellenic modes of physical culture. "I have fought a good fight, I have finished my course," he says (2 Tim. 4:7); "I press toward the mark for the prize" (Phil. 2:14); "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience the race" (Heb. 12:1); "Know ye not that they which run in a race run all, but one receiveth a prize? So run, that ye may obtain," etc. (1 Cor. 9:24).[1] "Fight the good fight of faith" (1 Tim. 6:12); "For we wrestle not against flesh and blood," etc. (Eph. 6:12). Racing, wrestling, and the other contests of the Greek pentathlon, were thus fittingly used to describe the noble struggle of the Christian.

Paul, however, does not use these expressions merely as figures of speech to portray the spiritual warfare. In his view, this warfare of the spirit had a very profound and vital relation to the body. The body was to be a reasonable sacrifice to God. As the apostle declared, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living

[1] Comp. also Gal. 2:2; Phil. 2:16.

sacrifice, holy, acceptable unto God" (Rom. 12:1). No philosopher has had a loftier conception of physical nature than Paul. He considered the body as the "temple of God." "Know ye not," he writes to the Corinthian Greeks, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16); and again, "What? know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19).

Here is no monkish acerbity, no lacerating and flagellation of the body for the sake of the soul. No higher idea of the body has ever been conceived. How far this is from the ascetic idealism of Plato, who believed that the soul was degraded and polluted by dwelling in human flesh! The incarnation of Jesus Christ, the Son of God, in a human body ought forever to put an end to the foolish Platonistic notion that the body is inherently evil. By taking on human flesh the incarnated Word has consecrated man's physical nature, and made it a fitting instrument for the expression of the divine nature and life. "If Christ be in you," says Paul, "the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11, 12). The body is to be trained, exercised, and animated or "quickened" as an instrument which the Holy Spirit can use for the highest ends. It does not exist for its own sake, but for the sake of the Spirit which inhabits it. Would that our educators to-day could realize these significant truths! What higher values would they give to physical culture! The Bible

[1] Comp. also 1 Cor. 6:15; 2 Cor. 6:16.

thus emphatically declares that the welfare of the soul and body are not antagonistic, but that the body must necessarily be the means by which the soul can live and express its nature in this world. The body must be brought to its highest state of perfection by careful development and training, so that it will be the most effective instrument of the Spirit.

Intellectual Culture

President Mullins in a recent address[1] stated: "Without education there could be no Bible, and without it there could be no readers of the Bible. The assertion that there is no Bible doctrine of education ignores the existence of the Bible." And again: "The remains of the prophecies of Israel's prophets are among our priceless literary possessions, solely because the prophets were educated men, and able to commit their messages to this permanent form for their preservation."[2]

The Scriptures were written by educated men. Moses, "learned in all the wisdom of the Egyptians,"[3] was the most highly educated Hebrew of his day; Solomon was also a trained man; and of Daniel we read that he was "skilful in all wisdom, and cunning in knowledge, and understanding science."[4] The writers of the New Testament were also cultured men, as the form of their writings, their logical arrangement, and language fully attest. Luke was educated as a physician, and Paul was one of the most highly schooled men of the age.

Let us note the divine concern that the revelations of God should be preserved for men to read. In Exodus it is stated: "The Lord said unto Moses, Write thou

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[1] Pres. E. Y. Mullins, "Is There a Bible Doctrine of Education?" published by Education Board of the Baptist General Convention of Texas.
[2] Pres. E. Y. Mullins, Op. Cit. [3] Acts 7: 22. [4] Dan. 1: 4.

these words" (Ex. 34:27). Again: "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feasts of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, . . . that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God" (Deut. 31:9-13). In still another Scripture we read, "When Moses had made an end of writing the words of this law in a book," he commanded that it should be placed in the ark of the covenant. But to promote the education of the people, and especially the children, in the fundamental arts of reading and writing, it was expressly commanded that certain commandments should be written on every doorpost: "And these words which I command thee this day shall be in thine heart; . . . And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:9). The law was also to be graven upon marble and placed by the roadside so that it might be read by travelers.

Coming to the New Testament, we discover that Jesus knew how to read and write. There is every reason to believe that He went to school as a boy, and it is unquestionably true that He was carefully taught the Scriptures by His mother. He also attended the school of the rabbis at the temple, during His confirma-

tion as a "son of the law." Dr. Mullins declares that "in the case of Jesus we need only the explicit statements in the Gospels that He could read and write, to establish the doctrine of education." But perhaps even stronger is the fact that He frequently appealed to others to read the Scripture for themselves. Nothing could be more erroneous than the view that Jesus was indifferent to knowledge, and to exact study of the Scripture. His explicit statements should be carefully considered:

"*Have ye not read* what David did," etc. (Matt. 12:3; also Mark 2:25; Luke 6:3).

"*Have ye not read,* that he which made them," etc. (Matt. 19:4).

"*Have ye never read,* Out of the mouth of babes," etc. (Matt. 21:16).

"As touching the resurrection *have ye not read,*" etc. (Matt. 22:31).

"*For he* [Moses] *wrote of me*" (John 5:46).

"*Have ye not read this scripture*: The stone," etc. (Mark 12:10).

"Ye do err, *not knowing the scriptures*" (Matt. 22:29).

In the time of Christ the Jew who could not read was considered accursed by his people, so greatly did they value the ability to read and understand the Scripture. Jesus put the stamp of His divine approval upon diligent study of God's word. He said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39). Thus we see that Jesus appealed to the scholarship and intelligence of the people in such a way as inevitably to imply a thoroughgoing doctrine of education. It is hard to see how any words concerning

the importance of study and education could be stronger than these statements concerning the reading of the Scriptures.

The Proverbs were the ancient text-book for youth; and they implied and encouraged learning and study. We are informed that "the wise man will hear, and will increase learning" (Prov. 1:5). It is very significant that the ideal condition toward which the prophets looked was that age when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea"[1] (Isa. 11:9). Moreover, Peter exhorts Christians to "add to your virtue knowledge," and John declares that "in him was life; and the life was the light of men." "Christianity," says Dr. Mullins, "is the interaction of light and life. All light comes from Christ, moral, and spiritual, and intellectual. All true education is His gift to men, just as the intellect itself is His gift. An intellect without training, without education is like wings without use, like fins on a non-aquatic organism. Education, mental development, training of the personality to know and to do, these are essential corollaries to the existence of the intellect itself. As Christ created the one, so He is the founder and inspirer of the others. When John speaks of light, he does not mean moral as distinguished from intellectual knowledge, he means both. . . . To know God, then, is not a mystical experience without elements of cognition; nor is it mere cognition without the surrender of the will, and experience and fellowship with God. It is all of these in their highest manifestations."[2]

Paul had the loftiest conception of the intellectual life. He declares that in Christ are hidden all the

[1] Comp. Hab. 2:14. [2] Pres. E. Y. Mullins, Loc. Cit.

treasures of wisdom and knowledge (Col. 2:3). "In Him all things consist, and to know Him is to know the world, for He is at once its creator and meaning. To know Him is a knowledge of the most transcendent of realities, of how God is to gather up or recapitulate or bring to a head the universe in Jesus Christ. . . . He grounds the necessity for this transcendent knowledge in a spiritual experience; (viz., the forgiveness of our sins through the riches of his grace (read Eph. 1:7). . . . Spiritual life puts the intellect on the stretch. The utmost elasticity and expansibility and capacity for growth are put to the test. All forms of education, therefore, all methods for teaching truth and for understanding the universe and the relations of Christ to the universe, are implicitly demanded by the soul who has been forgiven and redeemed through the grace of God."[1] The grand advantage of the Scriptural conception of education lies in the fact that it views theoretical truth in vital relation to practical or ethical life. The pursuit of knowledge merely to satisfy curiosity is not Scriptural. But knowledge as the revelation and understanding of the world and its Maker, in order that men may live on higher planes of thought and conduct, is emphatically taught in the Bible.

Education of the Moral and Religious Nature

The Scriptures everywhere give the first place to the spiritual nature of man. In our day, when the intellectual has come to outweigh the emotional and volitional elements of life, it is highly important that the Biblical view should be clearly and emphatically stated. While the Scriptures do not overlook intellectual culture, they clearly

[1] Pres. E. Y. Mullins, Loc. Cit.

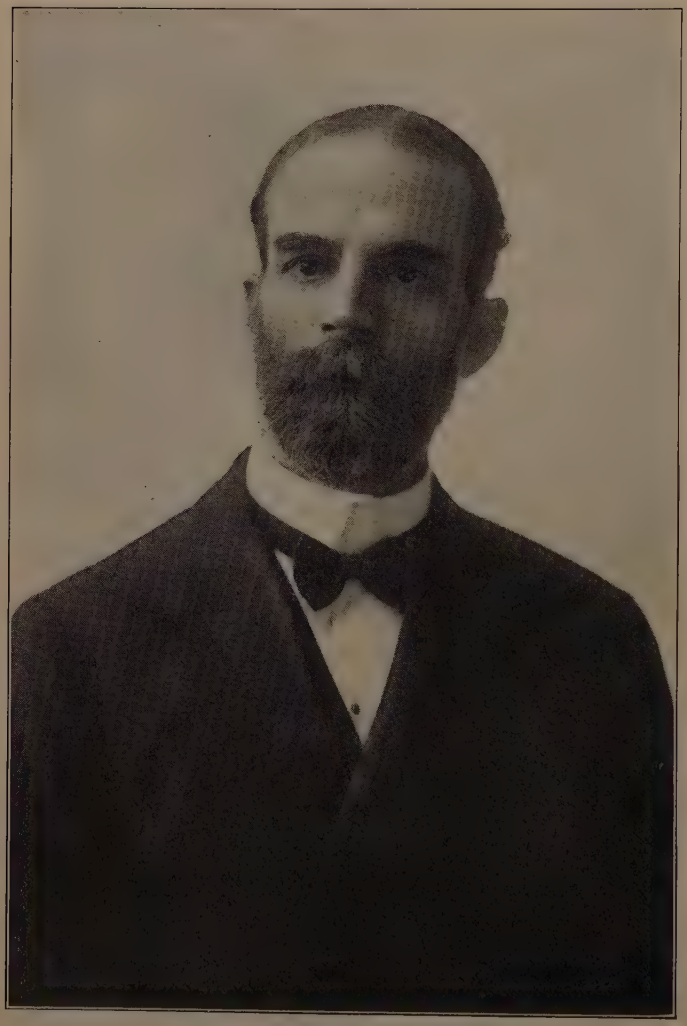
recognize the subordination of the mind to the heart and will. We read the injunction, "Keep thy heart with all diligence, for out of it are the issues of life." The Christian educator as well as the minister of the gospel must stoutly resist the pernicious teaching, which is to-day insidiously captivating so many minds, that culture takes the place of regeneration of the heart. The idea that the child is naturally a Christian from birth, and only requires careful religious teaching, is a contradiction of the facts of the spiritual life, and subverts the most essential doctrines of Christianity. There is a vast difference between knowing about religion and being religious, between religious information and spiritual discernment and life.

In view of the close relation between education and Christianity it is not surprising to find in the Scriptures a complete doctrine of moral culture. Three aspects of moral training are very fully treated, the regeneration of the heart, discipline of the will, and the instruction of the mind. The Bible recognizes the "new birth" as absolutely essential for the development of moral character. "Ye must be born again" is the express declaration of Jesus. Paul considers that the Christian is "a new creature"; not merely the same creature instructed and cultured into Christianity by accepting a certain credal formula. The introduction of a new and higher principle of life which shall completely transform, control, and harmonize the old is the Bible doctrine of regeneration.

The second grand principle emphasized is the doctrine of growth and training of the new spiritual powers which have come into the soul. "Train up a child in the way he should go," says the Proverb. "Bring them up in the nurture and admonition of the

Lord," says the apostle. Training or nurture is the great concomitant of the doctrine of spiritual regeneration. This is only the old psychological conception of exercise, of habit-forming. It is not enough that one experience great emotional awakenings. The new life of the soul must be sustained, directed, and exercised until it becomes the permanent sentiment and fixed habit of spiritual activity. When a great emotional awakening is allowed to die without becoming the fixed expression and habit of action it leaves a character dwarfed and mean; a condition of the soul which Jesus says is far worse than before. The true Christian is that one who has been born anew by the Spirit, and is henceforth nurtured, trained, and instructed until his spiritual nature is vigorous and his insight profound. For this reason Jesus was so concerned about feeding the lambs. Spontaneity, habit-forming, and instruction, or regeneration and spiritual nurture and teaching are the Scriptural principles of religious education. They are, moreover, true of all education, because the whole man is spiritual.

There is a Biblical doctrine of knowledge, just as there is also a philosophical and practical theory of knowledge. Some of our knowledge grows out of practical necessity, other knowledge springs from pure curiosity. Jesus teaches that all higher knowledge of truth springs out of our spiritual nature and experience. When the Jews demanded that He explain the source of authority for His doctrines, He replied to them: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16, 17). Robertson, the celebrated preacher, in a sermon on this passage, calls obedience "the instrument of



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knowledge." The Scriptures know nothing of intellectual as distinguished from practical or ethical knowledge. As Dr. Mullins says: "We have in an artificial manner cut man's nature into two parts, and have tried to deal with the intellect as if it were capable of being separated from the rest of him and carried off like an ax handle to be shaped and polished. Hence we have alleged contrasts and antagonisms between the intellectual part of us and the emotional or volitional part of us. We have alleged antagonisms between science and philosophy on the one hand and religion on the other. Nine-tenths of these alleged antagonisms have been due to a false ideal of knowledge—a divorce of the intellectual from the emotional, volitional and moral and religious factors of our being. The reaction of man's whole nature against the whole universe, not merely the reaction of his scientific interest or faculty or function against the cosmos, not the reaction of the rational faculty against the data supplied by physical science, but the whole nature in fellowship with God—this is the Biblical ideal of knowledge."[1]

The Scriptures do not recognize knowledge as something apart from life. Knowledge always comes through experience; whether it be the experience of objects of the physical world, or experience of spiritual realities. There is no passage of Scripture which has been seized by rationalistic thinkers, and made to serve their views so much as the phrase, "The truth shall make you free." It is unfortunate that the basis upon which this assertion of Jesus was predicated has been so entirely overlooked. The passage as a whole reads: "Then said Jesus to those Jews which believed in him,

[1] Pres. E. Y. Mullins, Loc. Cit.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."[1] This gives us an entirely new conception of the freedom which comes from truth. Living, obedient contact with Jesus Christ is the only source of the highest truth. He is the Alpha and the Omega of truth; only as viewed in Him is any part of truth fully and adequately known. Whether it be science, history, or philosophy, every aspect of knowledge is but a meaningless and trivial fragment so long as it is not viewed in relation to Him who is the Logos, Light, Way, Truth, and Life.

"Our little systems have their day;
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The Scriptures present the loftiest and most inspiring conception of what man ought to be and may become through education. They give us examples of the greatest teachers. They show us the source and purpose of knowledge. On the eve of His crucifixion, Jesus promised His disciples a new Comforter, whom He significantly terms "the Spirit of truth." This Paraclete, He said, "shall teach you all things," "will guide you unto all truth."[2] Origen called the Holy Spirit "the divine pedagogue." Must we not believe that it is the great "Spirit of truth," who is to-day educating man; that whatever light we now possess comes from Him; and that the marvelous discoveries of science, the wonders of medicine and surgery, and the truth of agriculture and literature are all due to Christianity? Were it not for that Spirit of truth we would still be slaves to ignorance, as well as sin.

[1] John 8: 31, 32. [2] John 14: 26; 16: 13.

III.

THE FUNCTION OF RELIGION IN EDUCATION

Man Naturally Religious

All human beings are naturally religious, for religion is the most fundamental and powerful aspect of the soul. As President King well says: "In our deepest nature we are religious, and we can not escape it. We were never meant to come to our best independent either of our neighbor or of God. Man is alone the religious animal, and he can not escape the demand of religion until he escape from his deepest self. No wonder that Sabatier should say, 'Man is incurably religious,' or that Royce should give 'the highest worth to religion among the interests of humanity.' Or that Coe should affirm, 'Worship is so wrought into the fiber of our minds that we need only come to ourselves to find God.' Or that Granger should say, . . . 'The religious sentiment needs no adventitious aids, for it is safe here to trust the unbiased instincts of mankind.' So far as prophecy can reach, it seems certain that man will always worship, and that the symbols of the Christian tradition will afford the ultimate vehicle of his devotion. We can hardly do less than to confess with George Macdonald: 'Life and religion are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor the medicine of being. It is life essential.'" [1] Carlyle truly says, "His religion is the greatest fact about a man."

[1] Pres. H. C. King, "Personal and Ideal Elements in Education," p. 103, *seq.*

Relation of Religion to Education

The Christian religion implies a form of education and involves a specific kind of training and instruction, for both its nature and history declare that Christianity must always engage in teaching and be the mother of schools. There can not be any genuine education without some connection with the religious spirit.

No age ever believed more than our own in education, and in ethical life. No age ever demanded more imperiously the best that education can give, and the richest experiences of moral and social life. The truest thinking of our times indicates that no age and no man can attain the highest life without religion. An education exclusively intellectual leads by a very obvious process to arrogance and a cynical contempt for all moral influences and distinctions. An education exclusively moral tends to pharisaism, by the over-excitement of the moral sensibilities; an education exclusively religious ends in bigotry, if it does not take the directly opposite course, and lead to atheism. The human being is a very complex creature with many different sides to his nature, each of which is absolutely essential for a complete and happy life. The great Swiss educator, Pestalozzi, taught us that the child is an organism and all his powers must be developed in harmony. The child's body, mind, moral and social nature, and finally his spiritual being, must each be trained in relation to the other.

The human personality as we know it to-day has been the result of long development. The grand products of the human spirit have not been the expression of any one age or people. From the Romans we have acquired government and law; from the Greeks, science, literature, philosophy, and art. The Jew con-

tributed religion, and the Christian spirit appropriates all these products, and combines and harmonizes them into a unified personality. The Apostle Paul had the clearest conception of the "workmanship" and "building" power of Jesus Christ in reconciling the intellectual elements of the Greek genius with the remarkable ethical nature of the Hebrew. From these two formerly antagonistic types of manhood, he believed, the Christian spirit was to make "one new man" in Christ Jesus. For this reason Christian education sets the perfect, or all-round, man as its ideal. It claims that religion is a natural and necessary part of man's character, and there can be no genuine moral life without it. It believes in teaching all truth and knowledge so that all the excellencies of the human spirit may be perfected, and subordinated to the purposes of Christ. Paul declares that he and his associates labor "teaching every man *in all wisdom*; that we may present every man perfect in Christ Jesus."[1]

The Christian religion comprehends three things. First of all, there is the Bible, which is the supreme revelation of God to man; secondly, there is the church, which is the fiduciary of divine truth and the ordinances, and upon which rests the responsibility for the evangelization of the world; and, finally, there are the inner experiences of the human heart in its relation to God; that is to say, there is the response of moral qualities in man to moral qualities in God. Regeneration, conversion, fellowship, and growth in the graces of the spirit are the result of these inner experiences. They bring the soul into harmony with God. There is cleansing from sin, and a new relation is established

[1] Col. 1: 28.

with one's fellow-men. There is no need to deny, nor intention to minimize, these central and glorious facts of salvation. But God's purpose does not end in saving the soul for another world. God saves *for this world* as well, and for the highest life here and now. Religion not only prepares for heaven, but for service and happiness in this world. Regeneration is but the beginning of the education of the individual, in body, soul, and spirit, for perfect manhood.

Religion and Character

Religious experience plays the most vital role in the training and development of character. There are those who look upon education as merely a process by which the young acquire certain facts and sciences; a mere matter of instruction and learning. The memorization of a certain body of knowledge is but a poor substitute for the inner development of the powers of the life. Education as it ought to be, goes vastly deeper. It moulds all the powers and inner forces of the human organism into the noblest work of art. It builds Christian manhood, forms character, imparts ideals, and trains in some definite line of service to humanity. The child is not a lump of wax or clay to be passively moulded, nor a sheet of blank paper, as Locke, the philosopher, thought, upon which the teacher may write; nor a block of marble from which the sculptor may chisel a beautiful form, nor a memory to be filled with information. The child is a living, active organism, replete with energy and power which are growing into a character with fixed habits and sentiments. Education must direct this conduct, and liberate the spontaneous forces in the child's nature, in order to train these forces into the loftiest forms of conduct. "Where something is growing," said Horace Mann, "a former

is better than a reformer." No better term can be used to express the work of education than that so constantly employed in the New Testament, viz., "edification," or building. The builder has a plan, or end; the educator has his aim, which is the kind of character or manhood he would produce. The builder has his materials, lumber, brick, and mortar; the educator has activities, and truth, and habits. By means of instruction, and the guidance of conduct, the child is gradually builded toward perfect manhood. In this grand process of self-realization religion must come to perform the most important of all functions. Religion furnishes the loftiest ideal, elevates personality and character, and establishes a power of control by bringing to man the highest motives of which he is capable. Christian education is the only system, or method, of moral training which furnish an adequate dynamic for good character. Without the spiritual power of religious life all moral habits and principles are spineless and flabby.

"It is the religious factors that constitute the most important of all aids to moral development, whether found within or without the sphere of morality itself," states the great German psychologist, Wundt.[1] "Religion and morality tend more and more to blend in an inseparable unity," he says, basing morality upon reverence and affection. According to the Christian system of thought, religious education and moral education can not be dissevered. The loftiest form of character is only attainable through the religion of Christ. Religion brings control and power by giving the heart a recognition and appreciation of the greatest and most abiding realities. Christianity reveals to man

[1] W. Wundt, "The Facts of the Moral Life," p. 226.

the supreme interests of life, and through the power of love to Christ is able to make these permanent and controlling. The very end of religious education is therefore to make men appreciate the greatest realities and values; and above all, and summing up all, to make men know Christ.

In the history of human life there have been three outstanding methods of moral education. The first of these was set forth by Socrates and Plato, who identified knowledge with virtue or goodness. They believed that no one errs of his own free will, and if a man knows the good he will invariably follow it. Knowledge imparted through instruction is, according to all rationalistic thinkers, the true means for making character. This first method is intellectual and philosophical. The second method is that advanced by Aristotle. Goodness is the result of good conduct, or right action. Character may be defined as a habit of acting in certain ways, or as a formed will. Men become virtuous by practicing virtue, just as the carpenter becomes a good builder by practicing his art. This method lays the emphasis upon choice, practice, habit, and discipline. This pedagogical idea captured the ancient mind and became the dominant view of education for centuries. It was put into universal operation in the monastic rule of life practiced by the monks of the Middle Ages. The performance of a daily round of activities and a religious ritual was supposed to lead to holiness of character and life. But such a system is false and mechanical. Genuine goodness is not the result of good works, however habitual they may have become. The third and only salutary method of moral growth is that of Christianity. Goodness implies "good will," as Kant has pointed out. It depends upon the propulsive power

of a noble affection; that is to say, an all-absorbing and constraining passion for divine goodness. This is the only dynamic which can give a soul the power to overcome evil and to lead a righteous life.

One of the beauties of the Christian solution of moral education lies in this, that it does not ignore or reject the other solutions offered. Intellectual insight and right habits are both employed in the operation of the Christian spirit in its striving for righteousness. Consequently, Christian education is the ultimate means of moral training, for it alone is true to the spiritual character of man's nature. Religion furnishes at the same time the highest and most powerful impulsion for both intellectual and moral attainments. It is a notable fact that the religious awakening constitutes for most people the beginning of genuine interest in intellectual and ethical truth. He studies best who prayeth best, says the old Latin proverb.

The Place of Religion in Education as Viewed by the World's Great Educators

All the great educational thinkers of the past regarded religion as an absolutely essential element of training and culture. None ever contemplated a purely secularized training such as is given in our American public schools. Luther accepted the plan of the Old Testament, and was the first to suggest the obligation of the state to foster education. He was a profound believer in the necessity of religious instruction. The Reformation, which he began, "contracted the obligation of placing every one in a condition to save himself by reading and studying the Bible," says Breal. Out of the Reformation grew the movement for popular education, and for centuries this movement was fostered and controlled by the Christian churches.

The great bishop of the Moravian Brethren, Comenius, was the most noted educator of the Seventeenth century. He based all education upon a religious aim. "It is evident," he wrote, "that the ultimate end of man is eternal happiness with God. The subordinate ends also at which we aim . . . are evident from the words of the divine soliloquy, . . . 'Let us make man in our image, after our likeness, and let him have domination over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' From this it follows that man is naturally required to be: (1) Acquainted with all things; (2) endowed with power over all things and over himself; (3) to refer himself and all things to God, the source of all."

John Locke, the English philosopher, held a similar view. "As the foundation of virtue, there ought very early to be imprinted on his [the child's] mind a true notion of God, as the independent Supreme Being, Author and Maker of all things, from whom we receive all good, who loves us and gives us all things. Instill into him a love and reverence of this Supreme Being." We are told of Francke, the grand old leader of the Pietists, who, through his unapproachable faith, built a large number of schools and orphanages and sent many missionaries to India: "Only in the name of Christ would he labor and plan; and his expressed wish was to bring to Christ all whom he taught, from the student down to the youngest of the orphan children." He declared: "One drachm of living faith is more to be valued than a hundredweight of mere historical knowledge; and one drop of true love than a whole sea of learning in all mysteries."

Even Rousseau, who became a deist because he revolted at the false doctrines of the intolerant religious authorities of his time, said: "My son, let your heart always desire that there may be a God, and you will never doubt it. . . . Remember always that there is no religion which dispenses with the principles of morality; that without faith no true virtue can exist."

Pestalozzi, the father of our modern education, states that religion is "the keystone of my whole system." Froebel, the founder of the kindergarten, which has profoundly influenced our entire school system, regarded religion as the most fundamental thing in education. "The school," he says, "should first of all teach the religion of Christ; therefore, it should first of all, and above all, give instruction in the Christian religion; everywhere, and in all grades, the school should instruct for and in this religion."

Religion and Education Compared

Religion and education are essentially identical, as President King, of Oberlin, has pointed out in a passage which deserves to be quoted somewhat at length. "If we ask as to the relation of religion and education, we seem bound to say that the *relation is here so intimate that we can not separate either at its best from the essential spirit of the other.* The modern world believes in education as it believes in almost nothing else. Let us see, then, the inevitable outcome of a comparison of religion and education as to aim, as to means and spirit, as to method, and as to results:

"1. In the first place, I think it must be said that the ultimate *aims* of religion and education are essentially the same. For, on the one hand, the best education seeks to call out the whole man in his highest harmonious development. . . . Religion, too, at its

highest, as looking always to the fulfillment of the supreme personal relation, involves everywhere the full personality in its highest possible response; and, just so far as it attains its aim, must touch and quicken every faculty, must call out the entire man—volitionally, emotionally, intellectually. . . . The ideal aims, therefore, both of education and religion, surely fall together.

"2. If one compares religion and education, in the second place, as to *means and spirit,* a similar result is obtained. For, on the one hand, true education must offer the opportunity to use one's full powers in a wisely chosen complex environment, in association with the best; and all this in an atmosphere catholic in its interests, objective in spirit and method, and finely reverent in its personal relations. That is to say, the great *means* in the truest education are broad environment, work calling out the whole man, and personal association. The *spirit* demanded is catholic, objective and loving. Now, if these means and this spirit are those properly demanded in true education, just these means and just this spirit, it must be said, in like manner hold throughout for religion also. . . .

"3. If, in the third place, we compare religion and education as to *method,* it must be said that the ruling method in both is the same, staying persistently in the presence of the best in each sphere of value.

"For education, conceived as culture, should give especially ability to enter into all values with appreciation and conviction—conviction strong enough to be ready to pass into act. We can hardly ask less than this in any well-rounded education. No man can be called fully cultured to whom are closed the doors of any of the great kingdoms of worth.

"And religion, in like manner, asks that men should become sufficiently cultured to be able to appreciate Christianity—religion at its best. For all values finally go back to the riches of some personal life. We can not be too often reminded that the best the world has ever shown us in literature, or music, or art, is but a partial revelation of the inner riches of some personal life. So Kaftan is in the habit of saying in his lectures at the University of Berlin, that the greatest problem of life is the problem of appreciative understanding of the great personalities of history. The highest conceivable culture, therefore, would be the culture that should enable a man to enter with appreciation and conviction into the deepest and most significant personal life of history; and the world is coming to see with greater clearness every day that that life is the life of Jesus Christ. . . .

"4. Once more, religion and education are more closely akin in the final *results* attained. The highest results of a true education are convictions and ideals. The danger, no doubt, of a shallow education is oversophistication—the false tolerance that is essentially indifferentism, because the great fundamental convictions and ideals have lost their hold on the man. Nevertheless, if it is the business of a true education to fit for high and rational living, then it must still be true that the highest results to be demanded from such an education are convictions and ideals, and the deepest convictions and the highest ideals, it should be remembered, are those of religion. For no convictions go deeper, and none are more vital, than religion's great assertions of the love of God and the life of love; they are practically all-inclusive. And even education would have reached its highest conceivable result only in the

establishment of these convictions and their implied ideals. The real forces in education are persons, even on the intellectual side. The greatest results of education are convictions and ideals. And the supreme persons, convictions and ideals are those of religion—are Christian.

"We may, then, reasonably conclude that in aim, in means and spirit, in method, and in results, religion and education may be said essentially to agree. And that is to say: It is not possible for us to stand strongly for education in its full modern sense and not find ourselves driven to the recognition of essential religion." [1]

Christianity and Truth

Again, religion, in particular Christianity, is concerned in education because it furnishes to man the most vital aspects of truth. There is a very erroneous conception abroad to-day in regard to the extent of Christian truth. Some would divide truth into two grand classes, secular or general truth, and Christian truth. They would have us believe that a Christian institution is unfit for, and incapable of teaching secular truth. They conceive that the denominational school must in the very nature of the case be narrow, and, therefore, untrue to the fullest and most philosophic aspects of truth. Such conceptions of truth are false. The time has come to assert the proper relations of Christianity to all truth and knowledge. All truth and knowledge are essentially Christian. They are Christian in origin and relations, and they should be Christian in their use and purpose as well. The fact that two and two make four is a Christian truth. There is no secular or non-Christian truth. For God is the source and author of all truth, not merely of religious

[1] Pres. H. C. King, "Personal and Ideal Elements in Education," p. 72 *seq.*

truth. Again, it is well to remind ourselves repeatedly that the advancement of knowledge in our Western civilization has been due to the spirit of our Christian religion. Those who are so hasty in separating Christianity and learning should not forget that it is Christianity and Christian institutions which have advanced learning to its present high point. Furthermore, all truth is Christian in its relations. Truth is a unity. Every fact is a brother to every other fact in the universe. All is consistent and related. God, the Lord Jesus Christ, the Holy Spirit, heaven, hell, sin, salvation, and the resurrection, do not present some insignificant order of facts out of relation to the truths of science, philosophy, and history; on the contrary, we teach, and rightly teach, that all other facts are what they are because of these eternal verities. Finally, all truth and knowledge must be used for Christian ends. The Christian hope foreshadows a day when science, philosophy, and art will be made to serve the will of the Son of God. What can be the value of knowledge if it does not serve to promote and hasten the setting up of the glorious reign of Jesus Christ in the world? Education exists to assert the Lordship of Jesus Christ, for all truth finds its harmony and climax in Him.

Christian education is not merely an addition to ordinary education for the purpose of teaching a few facts about Christianity along with other branches of learning. It is vastly more. Christian education is the spirit and goal, the method and purpose which should inhere in every subject that is taught, in every method that is used, and should govern the entire process from start to finish. I most heartily agree with Dr. Coe when he says: "Religious education is not a part of general education, it *is* general education. It is the

whole of which our so-called secular education is only a part or a phase. Religious education alone takes account of the whole personality, of all its powers, all its duties, all its possibilities, and of the ultimate reality of the environment. The special hours, places, and material employed in religious training do not stand for any mere department; they represent the inner meaning of education and of life in their totality."[1]

[1] George A. Coe, "Religious Education as a Part of General Education." In proceedings of the first annual convention of the Religious Education Association, 1903, p. 49.

IV.

THE GROWTH AND EDUCATION OF THE RELIGIOUS NATURE

Growth is the prime characteristic of the child. Even Jesus Christ grew; for we are told by the Evangelist that He "increased in wisdom and stature, and in favor with God and man." He came into the world a perfectly helpless infant, and grew intellectually, physically, socially, and spiritually. The education of the child must accord with his growth and development, as Pestalozzi taught us. The child is an organism as a plant is. As the forces in the plant unfold they bring about the maturity of the stalk and the flower; so the dormant potentialities in the nature of the child must awaken and unfold in order to reach the highest fruitage of character.

Childhood

Educators to-day recognize that growth is not a continuous process, but a series of more or less sudden leaps followed by periods of comparative quiescence. From birth until the sixth year growth is exceedingly rapid. Some one has suggested that it is like the first six days of creation. From six to twelve or thirteen growth is on a level. During this period the child is largely a physical being. He is imitative, and exceedingly active; a "wriggling personality." During this period some one has described the child as a "bundle of muscles and nerves that are itching, twitching, and throbbing with growing life." It is not less life or

energy that children need, but more control and wisdom to direct these energies. The senses are wide open, and the imagination is keen. During this stage children are emotional, full of vague fears, impetuous, affectionate, impulsive, and easily swayed to anger or even to good. The religious and moral education of the child at this time is extremely important. Fundamental attitudes and habits are being formed which will probably last throughout life. Inspiring stories, beautiful pictures, and noble thoughts should be impressed at this stage. Psychologists inform us that the mere tenacity of the memory is greater at nine or ten than at any other age.

Let us learn from Jesus that Christianity should attract the child, and not repel him during these impressionable years. As he took children into his arms and blessed them, so must the church enfold them from their earliest days. Christianity must be the atmosphere in which these eager lives and hearts shall expand. There is nothing in life so personal and intimate as our religious convictions; for religion is the nucleus of all personality. The "competency of the individual" is as true for the child as for the adult. The teacher must have a sacred respect for the child's religious feelings. When discipline is too rigid, and religious training violates the sanctity of the youthful heart, religion is liable to become repugnant. During these years the effort must be to instill reverence for God, and a love for Jesus, the Bible and the church. It is the conclusion of all ages that the proverb states, "The fear of the Lord is the beginning of wisdom."

Early Adolescence

"We are born twice," said Rousseau, "once for existing and again for living; once for the species and again

for the sex." With puberty the entire life is changed. The child begins to grow with remarkable rapidity. Limbs and arms quickly lengthen; the head and face enlarge and alter their shape; the brain grows in the frontal cortex; lungs, arteries and especially the heart increase enormously. The muscles harden, shoulders broaden, vocal chords elongate, and organs of reproduction begin to develop. Hereditary forces, hitherto dormant, crop out, and the individual enters upon a new and higher level of being.

These physiological changes are invariably accompanied with momentous alterations in the mental and moral spheres. New instincts appear, and interests and ambitions broaden and become more intense. The sensibilities grow keener and greater in range; the adolescent distinguishes shades and tones hitherto unknown; day-dreaming, hero-worship, and idealism become dominant. Hitherto the child has lived for himself; now he becomes conscious of others, and begins to seek their approval and love.

These tumultuous changes, physical, mental, social, and moral, take place at times with such rapidity that the young adolescent is distracted. Tendencies which are sharply contrasted oscillate in his experience, and sway the mind hither and thither; the most sublime altruism and extreme selfishness, intense energy and laziness, periods of exaltation and depression, frivolity and seriousness, pride and humility, boldness and fear, childishness and manliness. The soul of the adolescent is a battleground on which mighty passions and tendencies are contending for control. Some become victims of morbid sensitiveness, which manifests itself in deeds of daring and impudence which lead the beholder to conclude that an evil spirit has taken pos-

session of the boy or girl. These moods may even alternate in the same person. In some strong, serene natures the struggle is slight and soon over; in others it is a matter of years, with the bitterest storms. In boys these adolescent experiences begin at about fifteen and sixteen, in girls about two years earlier. Any system of education which overlooks the poignancy of these soul-crises is crude and insufficient for its task. Above everything else the youth at this age needs the steadying power of a profound religious experience. Good habits fixed through years of training will do much, culture and a good environment will wield a salutary influence in winning the victory for higher motives; but, above all, the soul needs the grand expulsive, controlling power of the noblest affection. Only the religion of the Lord Jesus Christ can hold the heart to rectitude and purity against the attacks of sin and passion which surge forth in the adolescent soul. The wisdom and providence of God are nowhere better exhibited than in the fact that in creating man with the most powerful propulsions He provided that before these passions begin to assert their power, religion, which is the most dominant inner force, should spring up in order to control the heart.

The Conversion Age

It is to-day axiomatic that all true education must be based upon the nature of the development of the child. We have already seen that religion is the most vital element in the child's expanding experience. Christian education must be in harmony with this inner experience, and for that reason it is essential that Christian teachers and institutions understand the age at which conversion normally occurs in the life of the youth.

For four centuries the best energies of many of the

greatest minds have been expended in investigating the reign of natural law in the physical universe. Geology, physics, astronomy, and the other sciences have revealed the fact that the forces in the world about us act uniformly. To-day we recognize no chance, no lawless happenings, but the sovereignty of divine order. What is so wonderfully true in nature outside is equally true within us. Our thoughts and feelings, volitions and reasonings are not lawless and chaotic happenings. These inner events follow very definite lines of appearance; they come and go, rise and fade in quite sequential ways. While every student of psychology has known that this principle of order holds true for our mental life in general, only of late has this idea been applied to our religious life and inner spiritual experiences. In consequence, there have been discovered some principles of the greatest value for all who are interested in the religious welfare and training of the young.

Psychology is doing religion a grand service in showing that our spiritual nature, sublime and sacred as it is, is a normal and orderly part of the great world. God is not an anarchist in His universe. Everywhere He acts according to chosen laws, for, as we read, He remains "the same yesterday, to-day and for ever." In His dealings with His creatures God is as far from being capricious as He is in His operations in the natural world. The wonderful spiritual forces which express themselves in the hearts of men follow laws that are as uniform as those governing the outer physical universe. We read with thrilling interest a few years ago of "natural law in the spiritual world"; let us not ignore what is even more important, the uniformity of spiritual laws amid the natural world.

During the last twenty years much attention has

been given to the discovery of the usual ages of conversion among young people. While many studies had been made in some of the Northern States, until recently none had been undertaken in the South. Moreover, the early studies had been made chiefly upon people of the college class, and were consequently not entirely representative. With a view to obtaining some further definite information on this subject for the pastors and Sunday school workers, the author made a special study of the subject from information gathered at the Texas Baptist Convention in November, 1906.

Method of Investigation

It was distinctly realized that in securing the necessary facts scrupulous care had to be exercised. Only a few simple questions could be expected to be answered. These were formulated with much precaution, and printed upon a small card which could be readily distributed. In a large number of cases, the questions were asked orally, and the answers recorded on the card.

There were 989 men who stated the ages of their conversions, and 598 women, making a total of 1,587 people in all. This is the largest number that has been recorded in any one study, and it is further unique because they were all members of one denomination. The figures secured present, as no other statistics have done, a uniform view of the conversion experience among a large body of people of somewhat similar temperament, rearing, and belief, who nevertheless represent all classes of society.

In the following table will be found the actual statistics of conversions at the various ages from six to fifty-three years. In order that some comparison may be made, the figures from the census which had been

taken in other parts of the country as given by Haslett are also given.[1]

COMPARATIVE TABLE.

	Northern Men		Texas Men		Northern Women		Texas Women	
Ages	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.
6	3	.05	4	.4	...	....	1	.16
7	15	.26	1	.1	...	....	4	.66
8	32	.56	9	.9	...	....	4	.66
9	76	1.33	12	1.2	16	2.3	15	2.5
10	137	2.39	22	2.2	24	3.4	28	4.6
11	158	2.76	48	4.8	61	8.7	44	7.3
12	306	5.35	64	6.4	79	11.3	95	15.8
13	286	5.00	94	9.5	94	13.5	78	13.0
14	424	7.42	107	10.8	68	9.8	89	14.8
15	503	8.80	95	9.6	49	7.0	66	11.0
16	678	11.86	107	10.8	104	14.9	50	8.3
17	646	11.30	86	8.6	45	6.4	39	6.5
18	561	9.8	73	7.3	52	7.4	35	5.9
19	520	9.1	50	5.0	28	4.0	8	1.3
20	419	7.3	46	4.6	32	4.6	15	2.5
21	329	5.7	38	3.8	14	2.0	2	.3
22	190	3.3	20	2.0	6	.0	6	.9
23	171	2.9	16	1.6	3	.4	3	.5
24	92	1.6	20	2.0	9	1.3	2	.3
25	87	1.5	6	.6	10	1.4	6	.9
26	30	.5	8	.8	..	...	3	.5
27	27	.5	6	.6	..	...	0	.....
28	20	.3	4	.4	..	...	1	.16
29	0	.....	5	.5	..	...	1	.16
30	1	.02	15	1.5	..	...	1	.16
31	0	.....	2	.2	..	...	1	.....
32	1	.02	2	.2	..	...	..	.....
33	0	.....	3	.3	..	...	..	.....
34	1	.02	1	.1	..	...	..	.....
35	...	.....	8	.8	..	...	..	.....
36	...	.....	3	.3	..	...	..	.....
37	...	.....	1	.1	..	...	..	.....
38	...	.....	1	.1	..	...	..	.....
39	...	.....	0	.0	..	...	..	.....
40	...	.....	3	.3	..	...	..	.....
41	...	.....	1	.1	..	...	..	.....
43	...	.....	1	.1	..	...	..	.....
45	...	.....	2	.2	..	...	1	.16
46	...	.....	1	.1	..	...	..	.....
48	...	.....	1	.1	..	...	..	.....
50	...	.....	2	.2	..	...	..	.....
53	...	.....	1	.1	..	...	..	.....
Totals..	5,713	.....	989	.....	694	...	598	.....

The general agreement of all these figures is the most forceful testimony possible to the remarkable fact they reveal. These statistics establish beyond controversy the fact that conversion is an adolescent experi-

[1] S. B. Haslett, "Pedagogical Bible School," p. 195.

ence, and is normally to be expected to occur in the early years between twelve and sixteen. A study of these figures in detail will still more impress one with this far-reaching conclusion.

Conversion an Adolescent Experience

There are comparatively few conversions before the age of ten among girls, and twelve among boys. Such early conversions take place only among two groups of people; first, those who are religiously precocious because of some special early pressure, and second, those who are endowed with extraordinarily vigorous religious capabilities.

That conversions do occur in the later years of life is true, and we naturally rejoice because of them, but such conversions are, as a matter of fact, extremely few. Out of the total of 7,994, only thirty-six cases were found to have taken place after thirty years of age. We agree with Starbuck, who, while writing merely in the interests of science, declares, "One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced."[1] Moreover, these later conversions, however much they rejoice the Christian's heart, are to a certain degree delayed and abnormal experiences, and witness pathetically to years of wasted life. It is surely not the desire of our heavenly Father that the best years of life should be spent in the service of sin.

In one respect the figures of the conversion of Northern people and those of Texas differ strangely. Among the Northern men the age of most frequent conversion is sixteen and seventeen, for Texas men it is fourteen and sixteen, these two ages showing the

[1] E. D. Starbuck, "The Psychology of Religion," p. 28.

same number in each case; for Northern women it is thirteen and sixteen, and for the Texas women it is twelve, thirteen and fourteen. For a long time I was under the impression that this divergency of the age of most frequent conversion was due to a more rapid maturing of the Southern people, but later study has caused me to revise this view. The detailed investigation showed that of the male students at Baylor University a larger number by far were converted at fourteen than at any other age. The young women of Baylor showed a very much greater number converted at twelve than at any other age. The natural assumption from these facts is that the Northern investigators have been misled in their conclusions. The normal period for conversion is not sixteen, as they have usually assumed; on the contrary, for women it is twelve years of age, and for men it is fourteen. The reason that the larger number appeared at sixteen and seventeen in Northern statistics may likely have been due to a poor religious environment, lack of proper Christian nurture, and to the failure on the part of Christian workers to win the youth early enough. Moreover, my conclusions have been borne out by later returns gathered by others in recent years.

The supreme importance, to Sunday school teachers, parents, pastors, and teachers in Christian colleges, of these facts concerning the normal age for conversion, is apparent without any comment. But the vital relation which these statistics bear to any proper plan of Christian education needs to be emphatically stated. When the pagan Renaissance and Protestant Reformation had threatened the very seat of Romanism the Jesuits arose to reconquer much of the territory in dispute. They shrewdly chose education and the Jesuit college as

their subtle means for the accomplishment of their purposes. It is, moreover, a fact of first significance that they never admitted into their colleges any youths below the age of ten. Yet it was Francis Xavier, one of the original Jesuits, who uttered the oft-quoted statement, "Give me a child until he is seven and I do not care who may have him after that." The fact is that the Jesuits trained only the adolescent boys between ten and eighteen years of age. Were Christian educators half as astute as they might be, they would see to it that this period of life which is momentous beyond all others should receive the strict attention it demands. There is every psychological reason for us to believe that the religious impulse, just as any instinct, must be seized when the tide is up. Or as James says, we must strike when the iron is hot. The religious nature is easily retarded and dwarfed. Darwin bore witness that he lost his youthful love of poetry because of the constant habit of scientific thinking. Huxley is reputed to have wept bitterly because his religious nature was dead within him and he could not believe the Bible and Christianity. Truly the Spirit has seasons, and, unless seized at the time, his pleadings will cease. Because of the age at which conversion usually takes place, the work of evangelizing our young people falls with tremendous responsibility upon the pastors and Sunday school workers in the first instance; then upon the teachers and officers in the academies, junior colleges, and finally also upon the Christian universities.

V.

THE COLLEGE AGE

Each stage in life has a charm all its own, its own peculiar needs, and its own importance. No stage can be neglected without irreparable loss and injury to the maturity of the individual. The plant must be cultivated if we would enjoy the flower and fruit; the child must be trained and educated for the sake of the man that it is to be. The early stages exist for the later; the beauty and strength of well-rounded adulthood are what we seek. When one speaks of the importance of any period of growth he has in view those special developments which are essential for the future. The college age has peculiar importance, for during the years from sixteen to twenty-four the grand issues of life are invariably determined. It is this fact which imparts to the college such a transcendent human interest as an institution of learning. Upon the colleges devolves the crucial task of forming men and women of leadership and power, from the raw boys and girls who enter their halls—a responsibility which can not be evaded.

Adolescent Characteristics

The college age is the period of later adolescence, and is marked by many vital characteristics. The extreme plasticity and variability of youth has largely passed away, but there is greater danger as the nature and personality begin to crystalize into permanent form. Early adolescence is a time of rapid development of the body, the mind, and

the emotional life. Vast disturbances are in progress, which not infrequently lead to erratic and morbid conduct. The youth is "climbing up fool's hill," as Dr. J. B. Gambrell has expressed it. In later adolescence the emotional and intellectual fermentation and upheavals cease their disturbance. The rapidity of bodily growth is arrested, and the plasticity and variability of the preceding age is superseded by a tendency toward the crystalization of habits of character. Existence has a new and deeper meaning, and character becomes more subjective and serious. Habits of thought and action are formed, and the supreme choices of life are made; permanent interests emerge, and ideals are projected upon the canvas of the future. At the same time the forces of personality are becoming organized to fight the battle of life for achievement and victory. In all these weighty affairs of the adolescent soul the college plays a vital part either for good or for ill. What should college life do to influence these great events which are taking place in the heart of the student in order to bring out the noblest results?

Heroism and idealism are the distinctive features of the college age. Youth is naturally generous and altruistic, sensitive to the world's needs, and ever ready to sacrifice for the sake of truth and justice. God has graciously ordained that every generation of youth shall begin life with a fresh vision of the ideal of truth, beauty, and goodness. It is just this fresh, unsullied vision of the absolute ideal which lies at the basis of all human progress, for without it no wrongs would be righted, no moral conflicts won, and one generation would follow slavishly in the vices and traditions of the past. The college has the opportunity of directing these idealistic impulses of the young people entrusted to her

care, so as to form noble and patriotic Christian leaders.

No college fulfills its duty to its young men and women until it has given them a vision of the world's poignant needs. Youth is ever ready to invest its wealth of strength and heroism in any cause which appeals to the heart. The splendid response of college students to the Volunteer movement is due to the fact that their eyes have been opened to the needs of the heathen world. Through all ages and in all lands colleges have either been the leaders in progressive movements or the impulses for such movements were born in the hearts of some students during the college age. The spontaneous altruism of youth will flow in that direction in which the greatest human need is discovered. Any college which fails to furnish inspiration for great achievements and the most heroic sacrifice will leave the young apathetic and flabby in their intellectual as well as in their moral growth.

Educators must realize even more keenly than they have ever done the throbbing energies and impulses of youth. The ideal college is no mere thinking factory for the transmission of information in an impersonal fashion; it is a place for making men and women of the noblest type. It deals with life and personality and not merely with books and scientific formulæ. It was the realization of this principle which gave Pestalozzi, Thomas Arnold, Mark Hopkins, and Francis Wayland their magnificent power over youth. The true college reveals to the student grand ideals of life. It is a place of self-discovery as well as world-discovery, for it helps the youth to understand his powers, needs, and possibilities. To direct the altruism and idealism of youth into channels of highest development and greatest service for humanity is the supreme obligation and

opportunity of our Christian schools. Only the institutions which are permeated with the Christian spirit can fully teach the art of noble living.

Another striking characteristic of the college age is the passion for critical investigation. The student hungers to understand the deeper verities of human existence and the universe. He submits everything to the searching scrutiny of reason. His is a profound yearning to understand himself and the world in which he must live and act. He pries into all mysteries, questions every principle he has been taught, and seeks to readjust his Christian faith to the scientific knowledge he has gained. The issue is intensely critical, and fraught with most weighty consequences. The religious ideas gained in childhood were necessarily simple and partial; with the growth in his knowledge of history, man, and nature, many of the religious beliefs of childhood are cast aside. The young man or woman can no longer rest content with the naive explanations which he or she received as a child; the mature mind requires a deeper understanding of Christian truth, in order that it may give a reason for the faith that is in it. This sublime task of correlating the new and higher levels of the intellectual nature with religious experience and truth can best be done in those colleges where there are devout, scholarly, Christian teachers who feel a throbbing interest in the life of students.

Doubt

The college period is liable to religious doubt, and the loss of genuine Christian zeal. The breaking up of many habits formed in childhood, the rapid influx of numerous new instincts, and passions, the development of new ideals and interests, and the vast expansion of the reason, all tend to cause a chaotic condition of the moral and relig-

ious nature. Many of the noblest souls of the world have passed through the most poignant pangs of religious doubt at this stage of their experience. The biographies of Savonarola, Descartes, Goethe, Franklin, Shelley, and Newman furnish examples. Because of the lack of proper Christian nurture and training, a very great number of those brought up in Christian homes, who have even been converted to Christ, and joined the church, have lost their hold upon spiritual realities at this age. Carlyle, the great Scottish writer, passed through a period of religious doubt when he completely lost his belief in God. "To me," he says in "Sartor Resartus," which is his spiritual autobiography, "the universe was all void of life, of purpose, of volition, even of hostility; it was one huge, dead, unmeasurable steam-engine, rolling on in its dead indifference, to grind me limb from limb. Oh, the vast, gloomy, solitary Golgotha, and Mill of Death. Why was the living banished thither companionless, conscious?"

Some years ago an educator of note gathered some exceedingly interesting details regarding this subject of religious and philosophic doubt from letters written by a number of men in response to his questions. One correspondent, we are told, began to doubt by fancying that "he succeeded better in matters not prayed for than in those that were." This led him to investigate the theory of prayer. Another wrote of his experience of doubt: "It was between the ages of nineteen and twenty-three. Doubt extended to everything except material and conscious existence. Pessimism I have realized to its full extent. The difficulty was to believe that the universe was at all governed by conceptions which I knew to be right." A young man in his third

year in a theological seminary listened to a discussion of the question whether the fourth Gospel was written by John. The suggestion that this Gospel is "nothing but a great epic" opened the flood-gates of doubt, and plunged him into months of despair. One of the most striking facts about doubt is that the most trivial suggestions often arouse it. One young man worried because he saw nothing in the world which he was fitted to do well, and he feared he could not come up to the expectations of his friends. "Day after day," he adds, "I walked about in a perfect agony, cursing the day I was born. I could not bear to think of failure. . . . The thought of my mother was the only thing that kept me at all steady." John Stuart Mill, the English philosopher, exhibits a curious example. He put the question to himself, as he tells us in his autobiography: " 'Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to could be completely effected at this very instant; would this be a great joy and happiness to you?' And an irrepressible self-consciousness distinctly answered, 'No.' At this my heart sank within me; the whole foundation on which my life was constructed fell down. . . . I seemed to have nothing left to live for." [1]

Doubt may be either religious or philosophical, but in practically all instances it is accompanied with more or less emotional stress. In many cases, as the examples above indicate, there is great mental activity and disturbance. Serious doubt and the loss of faith is not a necessary aspect of growth. In most instances it is due to morbid sensibility, and to a lack of sympathetic

[1] These examples are taken from "The Study of Adolescence," by Dr. Wm. H. Burnham, in "Pedagogical Seminar," Vol. II., No. 11.

and skillful nurture of the spiritual life. Where there is the proper and discerning training of the young people these growth pangs can be largely avoided. Many well-trained people, however, experience doubt in a very mild form. Among the remedies which may be suggested are a more rational religious education, action, growth, absorption in secular pursuits, the reading of Christian apologists and biographies, an active interest in the spiritual welfare of others, and chiefly a study of the life of Christ, and fervent prayer. In ministering to the youth the Christian teacher has certainly a superb opportunity. Upon him, as upon no other, falls the duty of forming the lives and character of the youth so that they may pass without injury these dangerous crises of growth and reach the higher levels of Christian faith and experience. Only Christian culture and virile spirituality can minister successfully to souls stricken with doubt and unbelief.

The Choosing of Vocation

This period of later adolescence is important for another reason, viz., because the young man must meet seriously the problem of selecting a life vocation. Educators and others are just beginning to understand the great need of fitting the human individual into the social world, so that he may invest his life to the greatest advantage, both for himself and others. As yet we have very little expert information to help in guiding the life choices of students, and there is consequently a terrible waste of human effort. Several years ago the writer began to collect a few facts concerning the choosing of vocation by students in the Southern Baptist Theological Seminary and in Baylor University. The statistics are naturally far too few for any broad generalization; yet they are inter-

esting and suggestive. Out of 210 students only fifty had selected a vocation before sixteen years of age. Of these fifty, at least nineteen radically changed their decisions. Consequently, over 91 per cent. of all reached a decision during the years from sixteen to twenty-five, or during the years at college. One hundred and twenty selected their life's work from 16 to 20, as follows: 25 at 16, 25 at 17, 33 at 18, 17 at 19, and 20 at 20 years of age. Only eight had made no choice during these years.

It is a curious circumstance that nineteen had felt at some time, and some of them for years, the conviction that they should preach the gospel, but for one reason or another had turned aside to enter other vocations. Probably a number of these may have later yielded to that impression, but much depends upon the nature of the environment in which they have lived. Two had felt this conviction to preach very young, about the ages of 10 or 11, 2 at 15, 2 at 16, 1 at 18, and 2 at 20. Five stated that such a conviction had followed them from 12 to 17 or 20 years, and five failed to mention the age. These few statistics strongly suggest that a large percentage of college men at some period of their lives have felt a distinct desire to preach, and a call to duty, but for various causes they have been turned aside. In the light of such facts can we send our youth to a better place than the Christian college where the call of God is more likely to receive a ready obedience, and the environment is favorable to piety? It is natural that young men and women should be led to make a decision, concerning the investment of their lives, during the years in college. The broader environment, deeper insight into life and human society, and the wider contact with men, which college life begets,

tend to crystalize their interests, and stir their ambition for achievement along some definite line of endeavor.

Solitude

One of the most insidious evils which to-day stunt the spiritual lives of our students is the lack of opportunity for the necessary solitude for quiet contemplation. The word school is derived from the Greek *schola,* which originally meant leisure. According to Greek thought one had leisure when he was not enslaved by the task of securing the necessities of life, but had time for reflection and self-discovery. To know one's self, as Socrates suggested, demanded time for study and contemplation. It is impossible, in the mad rush of active life, to find opportunity for that quietude of mind which alone can breed self-knowledge, self-reverence, and self-control. Youth, with great powers ripening, naturally yearns for seasons of quietude and reflection. It is not surprising to learn that most of the great historical characters have sought solitude during later youth; examples are Moses, Paul, Savonarola, Shelley, Goethe, Tolstoi, Keats, Patrick Henry, Robert Fulton, and Beecher. Even Jesus spent his youth as a quiet carpenter in a small village far removed from the busy marts of men. Some years ago it was discovered that of the boys in reform schools 90 per cent. were not fond of solitude. The same was true of the girls of the lower strata of society. On the other hand, exactly 90 per cent. of the students investigated in several higher institutions were fond of being alone. The investigator of these facts concluded that "this would seem to indicate that love of solitude is a good index of mental ability. It shows the presence of a mind capable of entertaining itself." "The morning watch," an hour of devotion, is becoming more

popular with some of the students of our colleges, and is to be highly commended for this purpose.

Those who follow the tendencies of our higher institutions deeply deplore the innumerable distractions which are seriously affecting college and university life. Vociferous appeals, too numerous and trivial to mention, succeed all too frequently in consuming the student's precious time and in robbing him of privacy.

> "The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers."

If there is to be a deepening of the spiritual life, the soul must frequently retire into itself, and find behind the veil of its own inner being that vision of the perfect life for which the spirit yearns. Dr. MacLaren, the great preacher, from youth has pursued the practice of retiring daily for an hour from the world. Nothing is allowed to break in upon his season of prayer and meditation. This more than anything accounts for his extraordinary power as a preacher.

"Solitude," some one has said, "is to character what space is to the tree." Goethe declares that talent is perfected in solitude. "In the solitary places of the human heart, in the deep, quiet valleys and on the high mountain-tops of our moral being, is to be found the goodly fellowship of the great and noble of all the ages of man's long history—nay, the fellowship of the universal spirit, the meeting-place of man with God. We must cherish the solitude, even as we would cherish that fellowship."[1] The college must in a sense be a retreat where the growing spirit may vision most closely the lineaments of the ideal, and grapple in anticipation with life's deepest problems.

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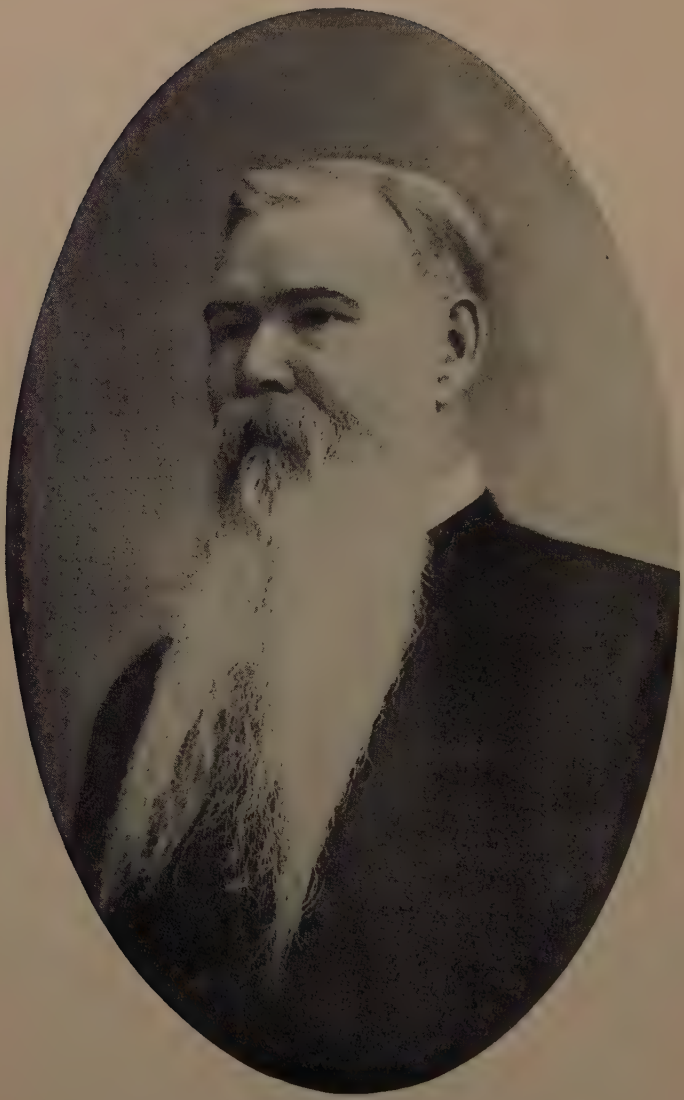
[1] James Seth, "Ethical Principles," p. 267.



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VI.

EVANGELISM AND CHRISTIAN TRAINING

It is astonishing how few religious workers have a clear conception of the relative functions of education and evangelism in the development of the spiritual nature. The more sacerdotal bodies have always clung tenaciously to formal instruction and training. These bodies believe that Christianity consists essentially of a set of doctrines, or a creed, and of a certain attitude of dependence upon the church and its ceremonials. They are not specifically interested in a vital Christian experience; or, rather, they believe that the experience will necessarily follow from the acceptance of the teachings and dogmas of the church. As Dr. Ames says: "The liturgical cults and the more intellectual churches tend to emphasize gradual growth through education and ceremonies of confirmation."[1] By these peoples children are usually accounted Christians from birth, and indoctrination and church membership fulfill all further spiritual obligations. On the other hand, the great evangelical communions, such as the Baptists and Methodists, owe their astounding growth during the past century largely to evangelical or revival methods of spreading the gospel. These denominations have placed the chief emphasis on a vital experience of grace taking place in the heart of the individual. They believe in "the competency of the individual" in his relation to God, and in salvation through a new birth.

[1] E. S. Ames, "The Psychology of Religious Experience," p. 259.

Only that one who has experienced such an inner awakening is acceptable as a candidate for church membership. In consequence, a large proportion of the efforts of these churches have been centered upon revivals and evangelistic appeals to the unconverted.

For a time there appeared to set in a tendency among all Christian bodies to employ both the method of instruction and that of evangelism. The Roman Catholics had their "missions" and "retreats" for evangelistic purposes, and the Protestant bodies insisted upon religious instruction and education along with evangelistic efforts. But any new movement in human progress is liable to be carried to excess by some few people. The old story of the swinging of the pendulum representing human progress is again being repeated in regard to religious teaching. It has become very fashionable among some students of religious methods to decry evangelism, revivals, and conversion. Sudden conversions such as that of the great Apostle Paul are considered abnormal and bad. Paul, they tell us, was "a neurotic," and Augustine, "a sensualist with a highly developed nervous temperament." We are informed with due impressiveness by philosophers who advocate these views that "the attempt to induce that type of experience among all classes of persons has failed." Conversion, and all sudden and profound spiritual experiences, are temperamental. They are brought about "by suggestion," by the "influence of the crowd," "through the manipulation of natural tendencies." "In no respect," says one of these thinkers, "is there greater agreement among the psychologists of religion than in this: that the methods and many conversions of revivals are essentially the methods and effects of hypnotism." The new and improved method advocated by this writer

is what he terms "salvation by education," rather than by conversion. One need scarcely remark that this author, though he wears the habit of a philosopher, understands neither the nature of the spiritual life, nor the process of education. Yet there are not a few who to-day are acting on these erroneous assumptions.

Happily, however, the leaders of Christian thought are not deceived into the pleasant belief that sin is merely a feeling produced by the preacher through the power of suggestion, and that it can be prevented by education. The more constructive religious workers are swinging back to the original method of the Christian church as employed, and commanded, by the Lord Jesus himself: "Preach the gospel," and, "Make disciples [or learners] of all nations, . . . teaching them to observe all things," which He has commanded. These are still the two inseparable means of Christian progress. To use either one without the other will produce an unbalanced and distorted Christianity. What are the respective functions, or contributions, of evangelism and teaching? When and how shall each be employed? These should be burning questions with pastors, religious teachers, and church workers everywhere.

Criticism of Revivals

Evangelism has two main methods, direct personal work, and revival meetings. The first is more emphasized than ever, but serious objections, and doubts, have arisen against the second. There can be no blinking the fact that during the past few years there has been a growing dislike for revivals, especially in the older sections of our country. Moreover, it is idle to dismiss this feeling on the ground that those who express this view are not honestly desirous of saving men; for this belief is shared by many devout and aggressive evan-

gelical Christians. It is important for us to consider these objections candidly. What, then, are the reasons for such a feeling?

1. First it may be said that revival efforts have often been followed by disappointing and benumbing reactions. The results have not generally seemed commensurate with the efforts expended. Moreover, a large number of good people seem to be left untouched, and some have even been estranged.

2. "It can hardly be doubted," says President King, "there is in ordinary revival methods a disagreeable sense, however reluctantly confessed, of an artificial and not wholly worthy attempt to work men up to a certain state of feeling. This jars upon something of the best in their own religious instinct, though they may not be able to state the precise point of objection." Not infrequently the emotionalism engendered in revivals is decidedly artificial. It does not come from a deepened experience of God's grace, nor from a genuine passion for the winning of men; but in some cases it is a simulated endeavor to express emotions which are not really present. Every honest religious nature revolts at the dissimulation, and much injury is done to certain sensitive and conscientious hearts.

3. Another objection lies in the extremes to which such revivals are sometimes carried.

4. Revival methods demand one type of experience from all men by insisting that, where the prescribed experience does not occur, there is some great moral abnormality in the individual. "This insistence," says President King, "has wrought evil in three ways: First, it has tended to lay quite unwholesome emphasis upon the form of religious experience, instead of upon the real fundamental ethical relation to God and to men;

second, it has tended to lead men to more or less superficial and self-deceived imitation of others' experiences; third, it has tended to throw into deep darkness and almost despair some of the most conscientious and clear-sighted men and women, whose temperament hardly allowed the experience sought." The form or type of conversion experience varies greatly with different individuals. Prof. William James pointed out how widely different religious phenomena may be. No mistake could be so cruel and harmful as to expect that all hearts must conform to the same spiritual experience in coming to God. We must not require all to be stricken by a light from heaven as was Saul, the impetuous persecutor of the church. There may be the simple experience of Samuel, who knew not whose voice had called him; there may be the gracious and quiet acceptance of Andrew. For some gentle and yielding natures the quiet word of personal invitation at the opportune time may be found as effective a means of grace as the most exciting revival.

Importance and Function of Revivals

It is impossible for a thoughtful, honest Christian to question the immense benefits conferred upon mankind by the stirring revival movements of Wesley, Whitefield, Edwards, Finney, and Moody. Nothing is more impressive in the history of religions than the perennial power within Christianity for begetting revivals of moral and spiritual life. One of the best proofs of the divine origin of the Christian religion lies in the fact that it contains within itself the power for continuous reformation and spiritual renewal. The great revivals of the historic Christian church are furthermore an indication that there is in human nature a mystical hunger which can be satisfied neither with

ceremonial formalism nor intellectualism. Every period of formalism has produced a notable reaction in the outflashing of evangelical tendencies. Scholasticism produced the mystics and the Hussites; the corruption of the Sixteenth century brought forth the Protestant revolt; the formalism of the state churches in England and Germany provoked the Methodists and Pietists. The voice of history is against the theory that revivals of religion are unnecessary or detrimental. On the contrary, they indicate that the heart of man demands something more vital than intellectualism and liturgical display.

Investigations, which have recently been made, show conclusively that revivals are essential to the growth and progress of the Christian churches. About 90 per cent. of all the conversions which have been studied took place as a result of revival efforts. Out of 953 Texas men, 799, or 83.8 per cent., were converted because of the influence of revivals; of the women, 97 per cent. On the other hand, the value of religious instruction and nurture can be seen in the case of the women students of Baylor University. Of 162 young women, 132, or only 81.4 per cent., owed their conversion to revival efforts, as compared with 97 per cent. of other Texas women. The grand majority of these young women came from Christian homes, and had been regular attendants of the Sunday schools. Nevertheless, the figures would seem to indicate that even under the most favorable circumstances of religious instruction and nurture the revival is a necessity.

There can be little doubt that the general lethargy and the slow increase in growth of the Christian churches in many parts of our country is largely due to an hypercritical attitude toward revival meetings.

Evangelistic campaigns are a method of religious impressionism which can never be abandoned by the Christian church without irretrievable loss and inner decay. This is due to the fact that revivals and evangelism play an extremely necessary role in the development of the religious nature.

The primary aim of revival should be to lead to decisions for Christ. It does this by awakening new emotional and volitional impulses through the influence and power of the Holy Spirit. Emotion plays a very prominent part in all life, and it must not be overlooked or suppressed. We agree with Coe that "we are suffering not from excess of emotion in religion, but rather from too little emotion, from the narrowness of our emotional range."

It must be recognized that people are to-day, as a general rule, less emotional than formerly. It is a psychological fact that the more highly developed a race becomes, the less volatile is the expression of the emotional life. Maturity and old age are naturally less emotional than youth. The extension of intellectual culture to all classes of society, which has been going on so rapidly because of public education, has had a very decided effect; people tend to think more and feel less deeply. Moreover, there is a decided tendency among most people to curb, and even suppress, all emotions. It is to-day considered a sign of weakness to express one's natural feelings. "Amen" and "Hallelujah" no longer resound in our church services. Such joyous testimonies to the mercy of God can be heard only in the missions for the outcast. Formalism and conventionality are deadening our feelings, and drying up the springs of emotion, not only in religion, but throughout the entire range of life.

Education Recognizes the Spiritual

Educators are beginning to understand the incipient steps in the process of education as never before. Recent years have witnessed some brilliant and wonderful pedagogical discoveries connected with the growth and spiritual activities of the child. Moreover, philosophy is now more interested than ever in the spiritual nature, and has been radically altering our conceptions of educational procedure. Two vital stages in training are to-day becoming clear. First, education must always begin with the instincts, interests, or spontaneous activities of the child's nature. Such was the revolutionizing theory of both Pestalozzi and Froebel. Madame Montessori, the educational wonder-worker of Italy, whose remarkable system is captivating the intellects of Europe and America, has insisted anew on the principles of spontaneity in educational psychology. She bases all her methods upon this principle and declares emphatically: "The greatest triumph of our educational methods should always be this: to bring about the spontaneous progress of the child." She has hurled the proudest challenge against all those pedagogical ideas which are founded upon a mechanical and materialistic psychology. Her own view of education is based upon the essential spirituality of man's nature.

It is encouraging to know that not only education, but philosophy, too, is disappointed with the shallow results of materialistic theories of interpreting the universe and man. Naturalism, rationalism, and materialism have thrown the weight of their authority and conclusions against the spontaneous character of the spiritual life; but without avail. The evolutionism of Darwin has been emended by the wonderful discoveries of Prof. Hugo DeVries, of Amsterdam. He has proved

that even in plants there may suddenly arise new types which are quite unlike the parent from which they sprang. The marvelous investigations of radium, helium, and the transmutation of elements by Sir William Ramsey have overturned the physical and mechanistic theories of the past. Eucken, the great German thinker, and Bergson, the French philosopher, are giving the world a new philosophy which is emphatically spiritual in its views. The universe is not merely matter obeying mechanical laws. On the contrary, it is inherently spiritual, spontaneous, and creative. Only a small aspect or part of life can be measured and tabulated in the laboratory. Its action can not be forecast as a mechanical phenomenon. Life breaks forth in ever new and striking developments which science is incapable of predicting. Thus men are swinging back to the Biblical view that the nature of the spiritual is beyond the full comprehension of man's mind.

The new philosophy and psychology not only recognize conversion, but shed a clearer light upon its character. Sudden conversion is by no means merely a temperamental and abnormal psychic event, as many are now-a-days disposed to think. It is erroneous to attribute the suddenness of its appearance to subtle hypnotic influences wrought by the crowd and the revivalist, for they frequently occur under ordinary conditions. Prof. William James, in his work on the "Varieties of Religious Experience," and many other authors as well, give plenty of examples of immediate conversion in individuals who had never come within range of a revival at all. Sudden and spontaneous spiritual awakenings, so far from being unnatural and undesirable, are the very type of all mental and spiritual developments. It is the nature of instincts to spring

into rapid action as soon as the appropriate stimulus is presented. The celebrated British neurologist, Dr. Clouston, strongly defends the normal character of the conversion experience. "All religions," he writes, "have been characterized, especially during adolescence, by special crises, conversions, excitements, ecstasies, fervors, revivals, vivid symbolism, and mysticism. Such emotional intensities are not to be thought lightly of or scoffed at. It is according to psychological law that any instinct may burst forth suddenly after lying in a latent form. They may vivify and give an entirely new turn to life and conduct." [1]

Spontaneous spiritual awakenings, of which conversion is only one striking example, are so far from being abnormal or bizarre that we are constrained to believe that they are in reality similar to all true mental awakenings. Sudden insight into the solution of problems which have long baffled the mind; the popping into consciousness of a name, or words, which we have been trying in vain to recall; the spontaneous correlation of opposing ideas into a new harmonizing conception; the instinct of human love; those flashes of deepened insight in the meaning of phrases, quotations, metaphors, the importance of institutions, and the real values of life—such psychic phenomena are every-day occurrences, and represent the normal creativity and growth of the mind. Psychic life, as Bergson has shown, does not move gradually along, impelled from behind in a mechanical way; nor is it built up by slow additions from outside. Far from it! Mental life breaks forth from within, from on top, so to speak. New circuits are connected up; higher functions sud-

[1] Dr. T. S. Clouston, "The Hygiene of Mind," p. 192.

denly start into operation, and shoot the co-ordinating fibers of the brain down into the older levels. Mental growth takes place through a series of explosions, of awakenings, of inspirations. The mechanical mind which moves gradually along is one encrusted with habit, which has lost its spontaneity, and has no further capacity for growth.

Accordingly the first great duty in education is to awaken dormant instincts and interests. The teacher must inspire his pupil before he can direct and instruct him. Desire or interest is the prerequisite to real mental energizing, and must be secured by arousing the sleeping forces of the mind through appropriate stimuli. Conversion is on the religious side of man's nature just such an awakening, for through it the highest functions of the soul are called into exercise, by the Spirit of God, and begin to pour their wealth of spiritual power down into the older forms of growth, revitalizing and reorganizing every habit and tendency into a new and loftier personality.

Spontaneous functions or instincts once aroused into action must be exercised over and over again until a habit of thought and behavior is formed. Through repetition the new activity is strengthened and habitualized so that it may perform its work regularly and easily. This task of drill must be performed by training or discipline together with instruction.

Functions of Religious Instruction

The first purpose of religious instruction is to furnish the child with the fundamental facts concerning God and our relation to Him. During early child-life this teaching must be simple and practical. It should lead the child to reverence, obedience, and love of God and of His Son, the Lord

Jesus Christ. Little dogmatic instruction should yet be attempted. The spiritual nature of the child must be allowed to grow freely. A forced religious experience, like any other form of precocity, usually ends in disaster. The early religious training should be like the atmosphere the child breathes. A simple and loving religious instruction will be the best preparation for the evangelistic appeal and work of the Spirit which shall later lead him to a decision for Christ. Teaching brings to him the facts of religious life, but evangelism leads him to that life. Instruction informs him that there is a Christ, but evangelism brings him into a direct personal relation to and fellowship with Christ. Instruction is an appeal to the intellect, to insight, and to reflection; evangelism is an appeal to the will, the heart, and the conscience. Instruction must precede and lead to the experience of conversion which is primarily emotional, because it is fundamentally spiritual. Religious instruction is a necessary preparation for conversion, but it can not be substituted for the inner regenerating transformation. The law, as the Apostle declared, is but the schoolmaster to lead us to Christ.

After conversion the young Christian must receive further instruction in order to prepare him for service, and to furnish an intelligent basis for the faith that is in him. The fact that there are so many crippled and sluggish Christians who do not count for large things in God's kingdom, is due to lack of proper instruction and training in Christian principles during the years from conversion to maturity. Such instruction is especially necessary in the period when the average youth is at college. The Student Volunteer Movement, the Y. M. C. A., Bible-study classes, the Christian Endeavor, and B. Y. P. U., and other agencies, are bringing about

a new era for the Christian development of our young people.

It is a lamentable fact that many graduates who have gone into the college devout young Christians have come out with their spiritual nerves dulled and enthusiasm blunted. Out in life they do not take a positive stand for religion. The reason is not far to seek. They have been making great strides on the intellectual side of their nature. They have learned the philosophy, science, and finesse of the world. But their Christian lives have meanwhile remained at the low level of the child. Religious insight and appreciation has by no means kept pace with the rational or scientific. Consequently, they look upon religion as a childish affair unfitted for the occupation of a mature mind. The study of the Bible, Christian doctrines and Christian ethics, along with biology, philosophy and history, will lead the student to a vastly higher appreciation of the place of Christ in human life and the world.

Futility of Formal Instruction

Those who rely wholly upon instruction are making a grave blunder, for instruction alone will not build a permanent Christian faith. Evangelism and education are the inseparable means of saving the world. What God, therefore, has joined together let not man put asunder. We can not repeat too often, Christianity is an educational religion. Yet many dangers result from religious instruction when it is not accompanied by evangelical fervor and power. The first danger is the overemphasis upon the intellectual life.

"A protest," says President King, "is continually needed in all education, in favor of the whole man. . . . It is far easier to accept from others proper opinions and theories of the Christian life, than to come into

that life for ourselves. The tendency is peculiarly dangerous in religion, because nowhere is so much at stake. But a true education is never the mere giving of instruction. Knowledge about a thing can never alone give acquaintance with it. Knowledge about God is not acquaintance with Him. One might conceivably have had the most perfectly ordered course of instruction in religious themes, and have no part in any sound religious life in himself."[1]

The attitude toward religion tends to become purely formal when it is presented only as a matter of instruction. It ranks along with mathematics, geography, and other studies of the kind. The pupil feels that he must study it and pass the examination upon it, but it need not be carried on throughout the life as a lamp to his feet, and a guide to his path. In all the schools of Germany the first subject on every curriculum is religion. More attention is given to it than to any other one topic of study. Yet many of the Germans are themselves entirely dissatisfied with the results. Some of the clearest sighted German teachers recognize the grave danger of substituting religious instruction for religious life. In the German schools religion has become merely an historic affair which rarely touches the inner life of the young. In conversation with a German student, a son of a Lutheran pastor, at the University of Berlin, some American students caught a glimpse of the results of the German system. We asked him why the university students took no interest in religion and church services. Shrugging his shoulders, he replied: "Oh, that is very well for children, but we put all these things off with mathematics, history, and

[1] Pres. H. C. King, "Personal and Ideal Elements in Education," pp. 176, 177.

other subjects of the elementary school." In other words, religion is a childish affair which must be learned like other historic knowledge for the sake of understanding civilization, but it has little concern for one's inner personal life.

A further objection against instruction without the influence of evangelism is to be found in the neglect of the will and the emotional life. Teaching, by the very nature of the case, appeals to the judgment and the thought; it tends to suppress feeling. The very heart of religion is the personal relation to God and the Lord Jesus Christ. Its essential element is salvation through faith, and a life of obedience through fellowship with Him. For the surrender of the life and acceptance of Christ as Saviour and Sovereign, there are no means which can be safely substituted for the direct, fervent, prayerful, evangelistic appeal. Religious teaching is apt to fall far short of this end, and to rely upon it alone is to invite formalism and decay, for it fails to arouse the will and the emotional nature.

Spontaneity or emotional awakening and habit-forming are the primary processes of education. Conversion is the first, training and Christian nurture forms the second. The one depends on evangelism, the other on instruction; each is absolutely essential in its place. Unless evangelism awakens the emotional and volitional activity, instruction and Christian training have nothing to build upon. It is for this reason that those bodies of Christians who believe only in religious instruction have largely failed to grow, while the evangelical Christian churches have increased so rapidly. There is no shadow of doubt that the future belongs to that body of Christians who, adhering to the spiritual view of man's soul, press evangelism without cessation, and who

at the same time pursue with equal zeal the co-ordinate function of Christian nurture and education.

These conclusions receive the strongest confirmation from the results of religious work in heathen lands. It is not so very difficult to make hundreds of converts, but all students of Foreign Missions agree that evangelism without education is like building houses of sand. The work has no stability. Only when evangelism is closely followed by education does it begin to wield a permanent influence and build a permanent church.

VII.

DISTINCTIVE AIMS OF THE CHRISTIAN COLLEGE

Every institution which aims to be permanently successful has some distinctive purpose and function which it fulfills for the benefit of human society. The aim of education varies in its point of view according to the one upon whom the responsibility for it rests; the parent regards the future welfare and success of his child as the important end; the state looks upon the success of any individual as a minor consideration; to train children to become good citizens is the supreme end which it has in view. Is there any imperative reason why the Christian church as an institution should interest herself in education? Has the Christian school any distinctive purpose, or is its educational aim the same as that of the state or the parent? If it be identical with either or both of these, one would be clearly justified in assuming, as many have recently done, that the Christian college has but slight apology for existing. For it is universally agreed that an educational institution has little right to exist for mere narrow, sectarian purposes. At the present time it is, therefore, supremely important that a clear and ringing statement should be made of the specific purpose and functions which should distinguish the educational work of the church.

When we turn back to the establishment of the colleges and universities we learn that almost without exception their founders had in view primarily the

training and equipment of young men for the Christian ministry. "As there were representative men in the field of law and politics who stood behind the organization of the State universities, so there was also a group of well-educated and representative men in the field of religion who stood behind the organization of the denominational colleges, and who reached out through a trained ministry to the development of the masses. . . . Mr. Jefferson's idea, in common with other political leaders of the day, was to establish State universities that would provide for an educated office-holding class. The original idea to limit higher education to the office-holding and ministerial classes soon broadened, until now an educated citizenship is contemplated by both. The State universities have reached the point in their development where they contemplate the ideal of liberal culture, and the denominational colleges, while still retaining a moral and religious ideal, are making an effort to provide for as large and as liberal a culture as that provided by the State universities."[1] The vast social and economic developments which have taken place in our country since the establishment of the early colleges for the training of the ministry, now make necessary a new and broader view of the great purposes of the Christian college. New demands are to-day placed upon it, and it must either respond to the needs or pass out of existence.

The Christian College Must Furnish a Trained Ministry

The modern church demands a cultured, intelligent ministry, and the college must furnish the preliminary training for these men. Ten years ago, in the theological seminaries

[1] Dr. P. D. Pollock, "American Baptist Educational Work in Southern States," in "A Century of Baptist Achievement," p. 333.

of our country there were 1,805 graduates enrolled from Christian colleges and only 110 from State or other institutions. Through a period of five years 93 per cent. of the ministry came from the Christian schools, and only 7 per cent. from State institutions. Naturally those who desire to be pastors go to the denominational colleges; but how many in the other institutions, who have felt the call, might have entered the ministry if the environment had been more favorable! If we are to have an educated ministry, our denominational colleges must be maintained. Christian colleges are most likely to furnish candidates for the Christian ministry. Seven per cent. from State univerties and 9 per cent. from non-denominational schools will never supply the demand. Out of 1,061 college graduates in the six leading Baptist theological seminaries during the session of 1911-12, 912, or 86 per cent., came from distinctly Christian colleges, only 7 per cent. from State institutions, and the balance from nonsectarian private schools. In eight theological seminaries belonging to the "Presbyterian Church in the United States of America" there were, during 1911-12, 550 students. Of this number, 466, or 84 per cent., were from Christian institutions, distributed as follows: 70 per cent. from Christian colleges, 8 per cent. from Christian universities, and 6 per cent. from other Christian institutions. Only 33, or 6 per cent., were from State institutions, such as universities, normal schools, and high schools; 51, or 10 per cent., were from unclassified or unknown institutions.

The age calls for great preachers, well trained. The ministers of the past, though largely untrained, did their work heroically. The pastors of the new era require all the eloquence and evangelistic fervor of

their predecessors, and they must add to these the learning, the social interest and sympathy, and the teaching power which comes through college training.

Christian Laymen the Pre-eminent Need

Our age needs men, strong and intelligent Christian laymen, more than any other age in human history. The necessity for training the ministry all will readily grant; but the demand for Christian laymen, to take up the burdens of the church of Jesus Christ as Christian statesmen, is to-day the more pressing demand. There is profound truth in the statement of Elbert Hubbard: "I believe when the world is redeemed from woe, want, worry, distress, and poverty it will be through the influence of business men." Problems of the greatest magnitude confront the church and humanity. The World Missionary Conference at its last meeting announced its conviction that the church in its present state is utterly unfit and unprepared for the work that God has put before it and expects it to undertake. Formerly the ministry was largely unsupported in its endeavor to cope with these mighty problems, which will never be adequately solved until the Christian layman is trained to co-operate to the fullest extent. The greatest service the Christian school can render in the immediate future lies in the training of a new type of Christian layman. No Christian denomination has yet even faintly begun to realize the tremendous power of a trained and consecrated body of laymen. The "Layman's Missionary Movement," and "The Men and Religion Forward Movement" are but anticipations of a spiritual movement which shall some day sweep the world to the feet of the crucified Saviour. Only colleges permeated by the Christian spirit can be the nurseries of such consecrated and wide-awake laymen.

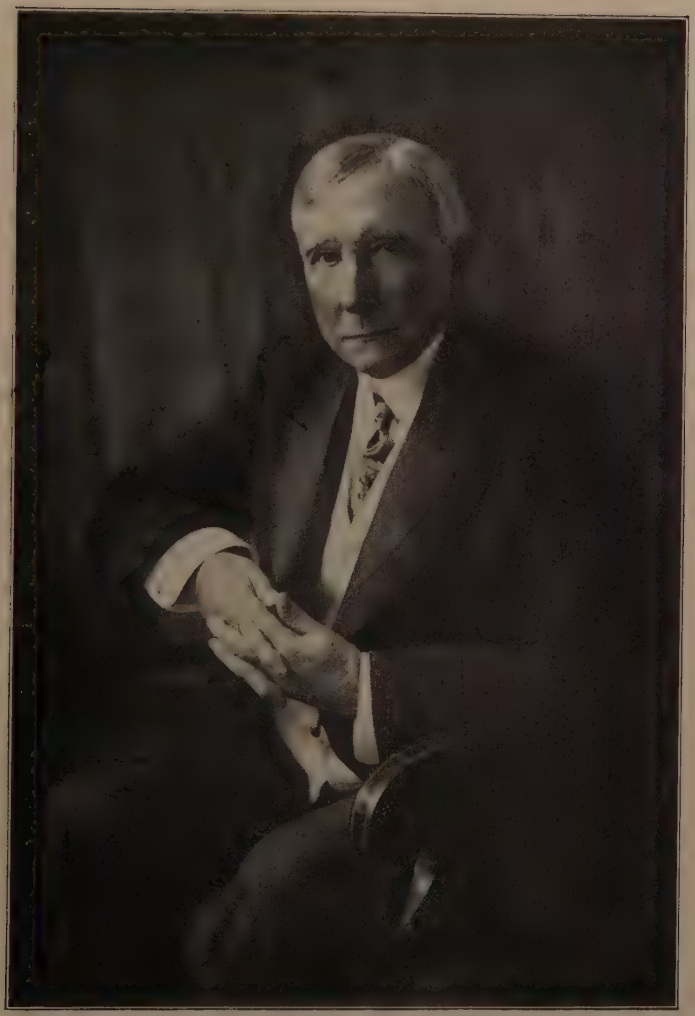
The training for the Christian layman must develop some specific lines of character. (1) First of all the layman must be a man of the broadest and keenest sympathies. The heart has a need for education as much as the hand and head. The Christian layman should have sympathies as broad as the world of mankind. It is just this lack of warm sympathy and knowledge which has fettered the church of Christ in the past. To-day the world has shrunk into a neighborhood; India, China, and Africa are next door to us. We visit them and trade with them; we must also sympathize with their struggles, and bring to them our Christ and fellowship. Moreover, the races of the world have come to our own land, and no Christian can escape his obligation to give to them the light of truth and brotherly love. If we permit narrow prejudices and pettiness of spirit to dominate the Christian world, the very nearness of these multitudinous, needy peoples will ultimately destroy our Christian civilization. The largest hearts, full of pure human sympathy, and guided by trained intellects and cool judgment, are needed in this cosmopolitan day.

(2) The layman must also be a co-operative Christian. The pastors alone can never meet the world's needs. This co-operative spirit can best be developed in the Christian college. Where preachers and laymen are trained in institutions of different types they are less likely to understand each other and to work together. Trained side by side in the classroom, in Bible study, on the athletic field, in actual Christian work in college revivals and in social service, they are ready to go into the churches to engage in "team work" for the highest cause. The only way to get co-operation in life and in the church is to have co-operation

in the college. In all great enterprises to-day it is "team work" that brings success. The tendency of the times is toward consolidation and centralization. It is not the concentration of authority, however, but the voluntary co-operation of great and enlightened spirits, that will bring in an era of triumphant power to the church of Christ.

(3) Aggressiveness is a prime necessity. Nothing is so urgent as a deeper realization of the layman's obligation in the evangelization of the world. Churchmen have been too narrow in their interests, and too timid in their undertakings for God's kingdom. Too many have been engrossed in commercialism, which, by itself, inevitably dwarfs the life. Only when business and commercial enterprises throb with Christian purpose do they uplift and expand the soul. Let the business man see his undertaking shot through with a radiant patriotism for the Kingdom, and such a vision will do more than any other thing to make of him a captain of affairs. Let the Christian college train her sons to feel that God has a mighty program to be realized in this world; a program of a redeemed humanity, a social order transformed by the indwelling Christly spirit. Only a man or a woman of militant faith and deep piety can look forward to such a day. Not only do we need Christian statesmen who believe that God has a program to be realized for the race in this world, but who are willing and determined to exhaust themselves in order to carry it out. The prayer, "Thy will be done," is a challenge to every heart to bring about the triumph of redeeming grace in this world.

The new layman must have a deep realization of his obligation in hastening the reign of righteous-



JOHN D. ROCKEFELLER,
Founder of The General Education Board,
Founder of The University of Chicago.

ness and holiness in the world. He must understand that "religion is no mere matter of ceremony; no merely beautiful thing for æsthetic admiration; no mere seeking of mystical experiences; no mere practice of ascetic self-mortification; no mere idle longing for heaven, or an awaiting of some miraculous deliverance from hell; no bare adoption either of abstract principles, nor anything arbitrary laid upon man from without, external, and foreign to him; no mere negative aim of any kind, but that positive will of God, laid down in the very structure of our being, that means the kindling of great, new enthusiasm, great devotions, and great causes. The prayer, 'Thy will be done,' is no cringing cry; it is no slave's submission to superior strength; it is no plaintive wail; it is no outcry of an enfeebled, broken will, as we may be sometimes tempted to think. Rather, it is the highest reach of a will superbly disciplined to a world's task, enlightened by a reason that can think the thoughts of God, inspired by an imagination that sees the ultimate consummation, warmed by a heart that feels the needs of men, and glows with the greatness of the Father's purpose for them." [1]

Loyalty to Social Duty

Never has Christian civilization been confronted with such large and difficult problems as to-day. Consider the liquor question, divorce, child labor, the white-slave traffic, increased criminality, political corruption, the relations of labor and capital, rampant militarism and the establishment of universal peace, education, the betterment of industrial conditions, the purification of municipal politics, the redemption of rural life, the

[1] Pres. H. C. King, "Education and National Character," The Religious Education Association, p. 9.

conversion of the heathen before they sink into agnosticism, as they are doing to-day in Japan. There is a profound conviction, seizing the minds of an ever-increasing number of the most thoughtful men, that our Christian civilization may be rapidly repeating the downfall of the Roman Empire. What is even more disheartening is the belief that the church of Jesus Christ is unft for these colossal tasks before her. Many of the noblest Christian leaders, such as Dr. Andrew Murray, Professor Denny, and D. S. Cairns, have expressed their apprehension at the possible failure of the church. The tremendous problems confronting Christianity are world-wide; their solutions demand men who think in continents, and not in wards; whose hearts are broadened and deepened by universal sympathies, men of the loftiest patriotism. The supreme need of the hour is for leaders who have the wisdom, the courage, and the conscience requisite to guide the Christian forces of the country in making thorough application of the principles of Christ to social and industrial life.

The Christian college has, consequently, a grand responsibility to fulfill in the training of Christian laymen. It is no longer enough to train candidates for the ministry. Christian service has become many-sided, and it is important that those who expect to engage in other occupations should receive their training in a religious school. One of the most profound benefits of our Christian colleges has been the equipment of teachers for our public schools, and none can ever estimate the influence which they have exercised in this work. Teachers who have the Christian spirit come much closer to the masses of the people, and they are also much more serious in the discharge of their duties

to the children. Many of the teachers who graduate from the non-Christian schools carry to the pupils of our high and grammar schools the spirit of worldliness and irreverence which marks the universities and colleges from which they come. Superintendents when employing instructors make strong objection to the frivolous candidates who approach the duties of teaching the youth with no thought whatever of the peculiar sanctity of the teaching office. There is to-day a strong conviction, which is increasing rapidly, that all teachers should be Christians; not that they are to teach religion or try to indoctrinate their students with their ecclesiastical ideas, but only the Christian teacher can teach any subject in the right spirit. The silent influence of a Christian personality, even when no word on religion is spoken, is one of the deepest needs of our schools. As one who has recommended many hundreds of teachers I have found that school superintendents almost invariably desire the instructors whom they employ to be active members of some Christian body. Christian teachers usually have lofty ideals, and their characters appeal to the people who send their children to the public schools.

Again, Christian colleges can greatly bless humanity by training conscientious lawyers, physicians, journalists, and business men. It is interesting to see the large proportion of students who are to-day preparing for these vocations in Christian institutions of learning. There are those who, not informed on the work of a Christian college, infer that it is a kind of theological seminary where the specific doctrines of some denomination are the principal instruction given. But this is far from true. In twenty-two colleges under control of the Presbyterian Education Board during the ten

years from 1901-11 there were 4,695 students. The various vocations represented were as follows:

College and school teachers, 1,458, or 31 per cent.; ministers, theological students, candidates preparing for the ministry or missions, foreign missionaries, and other religious workers, 1,348, or 28.7 per cent.; lawyers and law students, 249, or 5.3 per cent.; physicians and medical students, 246, or 5.2 per cent.; other professions, 275, or 5.8 per cent.; business, 587, or 12.5 per cent.; all others, 532, or 11.3 per cent.

These figures may be considered as practically representative of the majority of the Christian institutions, and they indicate how broad the service of the Christian college has become in our day.

Our Christian colleges are fountains of moral and spiritual energy. They send out every year a stream of high-minded, well-trained young people, with lofty ideals, to take their places in the work of the world in professions, commerce, industries, and agriculture. "If the great problems of pauperism, crime, intemperance, lawlessness, and political and commercial corruption are to be solved, we can look only to earnest, unselfish, Christian men. The Christian scholar is the supreme product of the times, the type and ideal of humanity."

An emphasis upon the training of the highest type of Christian layman naturally includes both sexes. The Scriptures do not discriminate between the education of boys and girls. Moreover, the necessity for educating woman is no longer a matter of debate, for it is now clearly perceived that without the development of woman no higher civilization can flourish. The profound influence which the mother exercises over the sons in the home more than anything else determines

their characters and careers. For this reason no civilization can rise higher than its women.

Christianity has done much to elevate and refine womanhood, but it has done vastly more in giving man a nobler attitude toward woman, and a deeper respect for her influence and capabilities. It is said that the Twentieth century is woman's century. Her sphere has enlarged with her training, and she is beginning to play a larger part in the work of the world. If human society is to be transformed so as to become the fit abode for pure womanhood and innocent childhood, it can only be done by the co-operation of intelligent Christian women with men. The education of our girls in Christian institutions is as important, or even more important, than the education of our boys. As a matter of fact, there are more Christian schools for girls than for boys, and more girls are in attendance.

Christian Colleges Teach Truth

Christian colleges and universities exist to teach the whole truth about man, the world, and God. Human knowledge is necessarily partial and incomplete; as the great scientist, Newton, said, we are but children playing on the shore of truth, picking up some few shells here and there. But the Christian schools must impart the full circles of knowledge known to man. Obviously, this can not be done in our State institutions of learning, for they labor under peculiar disabilities which prevent them from teaching religious subjects. It is neither necessary nor right for Christian people to decry and belittle the institutions of the State. We must ever bear in mind that the very religious organizations which most ardently advocated liberty of conscience, were responsible for the separation of church and state on our continent, and

consequently for the secularization of the State institutions. Moreover, let it never be forgotten that these denominations owe an incalculable debt to the secularization of the public schools. The development of evangelical Christianity in America has been favored to a marked degree by the spirit, breadth, toleration, and equality fostered by public education. It has been this atmosphere of freedom which has made possible the growth of Christian fellowship and amity, and has tended to break down the ecclesiastical traditions and prejudices of sacerdotalism.

The higher institutions of the State are necessarily and wisely debarred from teaching religion. In maintaining its educational institutions the State has two important purposes clearly in view. The perpetuity of democratic government is dependent upon the culture of the citizens, who must be intelligent enough to govern themselves. In the words of Pres. Mirabeau B. Lamar: "Cultivated mind is the guardian genius of democracy. . . . It is the only dictator that freemen acknowledge and the only security that freemen desire." To make moral and democratic citizens is the first function of the public-school system, from the humblest kindergarten to the greatest State university. In the second place, as it is recognized that society and the State can foster the creation of wealth and social betterment, the State can also undertake to diffuse information of a technical and liberal character. It can train experts along scientific and experimental lines for the advancement of human society. There is no reason why the State institutions of learning and Christian schools should be at war. They occupy quite different fields, and both are essential in our complex modern world. It is quite clear that the State universities are

meeting very important demands; and happily, in most States, there exist the most cordial relations between the State and religious schools.

Christian colleges and universities have a broader purpose than that which has just been stated for the public institutions. In the first place let it be said that Christian schools of learning existed for centuries before the founding of the secularized colleges and universities. They were the product of more general conditions of social life. Every important religious movement in history has resulted in the founding of new universities and colleges. The Reformation originated Basel, Copenhagen, Groningeu, Glasgow, and Edinburgh; Pietism produced Halle, and the rapid religious development of the early part of the Nineteenth century originated a host of religious colleges and academies on the American continent. Christian schools exist to teach everything that makes for the upbuilding of human life. We believe that the spiritual is the heart of truth, and should be imparted along with the other truth. There must, therefore, exist some institutions which shall effect the correlation of religious and secular knowledge, so that these two may not become permanently severed in human consciousness. In the Christian college alone is a thorough knowledge of the Bible required to be taught as a part of the regular curriculum. It has a great opportunity to present Biblical instruction, which the State institutions of necessity lack. This freedom and this splendid opportunity place a heavy obligation upon the Christian college, which the church and benevolent friends are not slow to recognize—the obligation to impart with the greatest fidelity a thorough knowledge of the Scriptures.

As Froebel said: "Only the Christian, only the

human being with the Christian spirit, life, and aspiration, can possibly attain a true understanding and a living knowledge of nature; only such a one can be a genuine naturalist."[1] Science and philosophy sprang from the religious spirit, and they are carried forward by the same spirit. An irreligious science is necessarily partial, and consequently only a half-truth at best. We must believe in the unity and harmony of all truth. The illustrious scientist, Pasteur, was aware of this fact when he said: "I see everywhere the inevitable expression of the Infinite in the world; through it the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. . . . Blessed is he who carries within himself a God—an ideal, and who obeys it. Ideal of art, ideal of science, ideal of the gospel virtues—therein lie the springs of great thoughts and great actions. They all reflect light from the Infinite."[2]

The Christian institutions are the only bulwarks against the growing evil of secularism in modern life. We are in danger of heart atrophy for the sake of intellectual brilliancy. Mind-training is exalted above conscience-training. As a German educator declared several years ago, we are becoming mere *Wissensbestien* (knowledge-beasts). Education is in danger of taking on that narrow spirit which has characterized some religious thinking. A narrow scientific spirit is just as unfit for its work as a narrow religious spirit, and is even more intolerant and dogmatic than the most violent religious bigotry. We do not want unchristian scholars any more than we want unscholarly Christians as leaders. Every Christian patriot will applaud the statement

[1] Fr. Froebel, "Education of Man," p. 152.
[2] M. Pasteur, "Life," pp. 157, 158.

of President Poteat, of Wake Forest College, in his address to the Southern Baptist Convention: "What answer will the constituency of this convention make to the challenge of the denomination's rights in the field of education? *It must reassert in this secularizing and mechanicalized time the supremacy of soul over sense, of life over living. It must proclaim anew the superlative worth of personality.* It must insist that the aim of education is not learning, but character; and that there is no purifying of the deep springs of character, no reconstruction of the ideals which determine character, apart from religion."

Training of Missionaries

The most insistent and pressing question immediately confronting the Christian world in general and the Christian churches in particular, is that of missionizing the great heathen nations. The conference held in Edinburgh in 1910 centered upon the problem of preparing missionaries as the most fundamental of all questions. This great duty of calling forth volunteers for our missionary enterprises, and the further task of training them, must fall upon our Christian colleges. Out of 1,257 missionaries who went to foreign fields from America during the years 1906, 1907, 1908, and 1909, only eight per cent. volunteered at State universities, eight per cent. at medical schools, normal schools and non-Christian colleges. Eighty-four per cent. volunteered from Christian institutions of learning, and of these over 54 per cent. volunteered while at Christian colleges. There can be no question that the secularization of our higher institutions of learning would largely stop the supply of volunteers. The atmosphere of the secular institution does not foster the heroic and altruistic nature of the students.

It even turns aside many who go to such schools with a desire for Christian service on foreign fields. It is disheartening to learn that the oldest, largest, and best endowed universities and colleges in our land send out practically no missionaries. It is the smaller, struggling, denominational schools, keenly alive to the colossal mission problem, that are most successful in calling forth the missionary spirit. The time has come when this fact ought to be recognized and adequate provision should be made to train these young people in the science and history of Christian missions.

Many of the great missionary leaders and most missionary movements have originated in institutions of learning. St. Columbanus went from the monastic schools of Ireland to France to Christianize the Franks; Boniface in the Eighth century sprang from the Christian schools of England, and carried the gospel to Germany; Wycliffe, a professor of Oxford, gave the English Bible to his land; Luther nailed his ninety-five theses to the chapel door of the University of Wittenberg. He made this institution the foundation of a lever by which to move the north of Europe. It was as students at the University of Paris that Loyola and six others took the vows which brought about the Jesuit missions. In the University of Halle, established through the agency of the Pietists of Germany, Francke labored for many long years. He sent many missionaries to India, furnished them a printing-press, and established an Oriental college for training missionaries. Out of Oxford came the Wesleys to start one of the most far-reaching revivals in history. A little over a century ago, in 1806, according to the story, now grown familiar, a band of students of Williams College met in a prayer-meeting behind a

haystack, and with profound consecration offered themselves for missionary labor. From that meeting has grown not only all our American foreign mission work, but the "Student Volunteer Movement," which is to-day one of the mightiest college movements of any age. In the last few years almost five thousand students have sailed for foreign fields from our Christian institutions. Colleges and missions have a bond which can never be severed without endangering the best life of each. In 1910 the students in North America gave $131,000 for Foreign Missions. Scores of colleges now support entirely or in part their own representatives upon the foreign field. There is no fact more significant in the history of modern colleges.

Conclusion

The distinctive aims of the Christian college culminate in the development of intelligent, Christian character. "Let us make man in our image, after our likeness," is its most fitting expression, says President Faunce. Another has well said: "The higher education must include the education of the highest. The development of the body may make a splendid animal; the discipline of the mind may make a splendid devil! To ignore or subordinate the spiritual nature is inhuman. Body, mind, and spirit are the indispensable concomitants of a man. Without any one of these he is mutilated, incomplete, abortive. The true man is a trinity with three interrelated natures, each serving in its proper relation; the disciplined body and trained mind subordinated to the cultured spirit, which interprets moral obligation and emphasizes the sustaining motives. These, when properly adjusted, realize the assured blessings of true manhood. An adequate ideal must be universal in its application, and include the true objective, con-

tent, and method of education."[1] The function of the Christian college is to teach in the broadest way the fine art of noble living, to furnish the best preparation for entering wisely and unselfishly into the complex relation of modern life, and to realize as fully as possible the kingdom of God. Dr. Jewett, of Baliol, rightly defined the college as "a place of learning, a place of society, a place of religion."

In the words of President Poteat, of Wake Forest: "The conclusion is unavoidable and manifest. Religion is not an intruder in the field of education. It has created that field. It is at home there, and is not to be dislodged. . . . Whatever educational theories others may hold, we are not meditating the surrender of ours. With unclouded self-respect and with no apologies to any group of gentlemen, who happen to hold other opinions, we believe that the best contribution to the citizenship of the state will continue to come out of schools which, in addition to the best educational standards, maintain—not permissively or incidentally, but primarily and by original design—the warm and generous atmosphere of positive Christian teaching and guidance. The salvation and perpetuity of the civic order is dependent on the religion of the family and the denominational school. The complete secularization of education means in the end national disorder, disintegration, and decay."

[1] Pres. John F. Goucher, "China and Education," in "Int. Rev. of Missions," Vol. I., No. 1, p. 131, 1912.

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VIII.

THE ATMOSPHERE OF THE CHRISTIAN COLLEGE

No more salutary environment can be found, for the immature youth seeking an education, than the Christian college. It is best adapted to his spiritual welfare, for it surrounds him with the noblest religious influences. Let it never be forgotten that one of the supremely crucial periods in the whole career of a young man is the time he leaves home to go to college. It is peculiarly crucial for his religious and moral life. He must sunder all those tender ties which have been woven through the years of childhood, and which bind him to home and loved ones. His character has been largely built upon such home relations, and with their breaking the youth enters upon a new epoch in his moral history. He is going out into the broad world to prove his mettle and win his spurs. No experience could be more testing. His character and principles are cast into the crucible. Fortunate indeed are those young people who are surrounded in the college which they attend by an atmosphere of fervent and sympathetic Christian piety such as they enjoyed at home.

Among the special instrumentalities by which the Christian college influences the character of the students, there are six which ought to be mentioned:

(*a*) The chapel service.

(*b*) Vital connection with a particular denomination.

(*c*) Christian discipline.

(*d*) Examples of Christian benevolence.

(*e*) Training in Christian service.

(*f*) Christian personality.

(a) The Value of the Chapel Service

The college memories which are most prized throughout life are not always those which make the most thrilling impress at the moment they are first experienced. Profound influences may sometimes be lightly regarded at the time they are felt, but, like invisible writing, they become more and more legible with age. Many will testify that the finest college memories are frequently connected with the chapel services. The author gratefully remembers his own experience in a Christian school. The service was remarkably well attended; at least 95 per cent. of the entire student body were present with unfailing regularity, even though it was an absolutely voluntary choice. No grand function was needed to attract the students. The service was simplicity itself; the singing of some grand old hymns, the reading of a brief Scripture, a prayer, and a few inspiring remarks by the leader. All the lessons of the classrooms have long since faded, but to-day, after twenty years, many a searching word spoken in the chapel hour still rings through memory's corridors, and continues to influence his life.

(b) Vital Connection with a Particular Denomination

The Christian college brings the youth into vital relationship with a particular denomination. He hears its leaders, understands its methods of work, comes to share its aims and ideals, and secures the uplift from knowing that he has a place in the larger body. To be tied to a particular denomination is a powerful influence in the life of any young Christian, and no institution, however religious, can take its place. The church relations

of the young Christian who goes away to college are likely to suffer a serious change. However cordial and attractive the church in his college town may be, by the very nature of the case he can not enter into its work and life with all the intimacy and devotion that he did at home. But in the Christian college he is likely to find, not only the continuation of his church connections, but also the broader life of the Christian world. For this very reason we must look to the Christian colleges which are anchored to some particular denomination for the Christian statesmen who shall lead the church to victory. John R. Mott declares that the practice of contributing to missions fostered by the Student Volunteer Movement has the great advantage of bringing young men and women, during their student days, into relationship to the church agencies which carry on the missionary enterprises. As a result, they are far more interested in these agencies, and are better prepared to co-operate with them after leaving college.

(c) Influence of Christian College Discipline on Character

The Christian college has a keen sense of responsibility for the moral life of its students. A strong and wholesome college discipline is a matter of the greatest concern to the faculty and to all those who take a personal interest in the formation of character. There must be some substitute for the restraints of home life, particularly with the younger student. The unfortunate condition of higher education in this country lies in the fact that many students are of high-school age, while the members of the faculty too frequently have German ideas of the professorial office. The most advanced age which American universities require on entrance is sixteen years, and in several of the leading universities

there are quite a number of students younger than that. The average faculty member in our larger institutions feels little responsibility or care for the moral and social life, or character, of the students. There is a widespread idea that a university is a place where trained men prosecute their learned investigations into special departments of knowledge. It is not so much an institution of education, but "a sort of workshop where men of finished education may apply their disciplined intelligence to the discovery of new truth." It is foolish to treat immature boys, even though they are in college, as grown-up men, fully formed in character. Their morals and manners must be disciplined, and their ideals elevated. The peril of the young collegian is that the swish of the tide will sweep him to destruction for sheer lack of proper constraint and guidance. One need not wonder that the universities are too often breeding-places of immorality and crookedness. We may well ask with Chancellor Gaylor: "Is it consistent with the convictions and hopes of any Christian people that such institutions for the training of younger men should treat the Christian religion as an open question and hold themselves not responsible for the morals and manners of their students?"

No thoughtful American will accept the German system of discipline. During the course in the German Gymnasium, or Secondary School, the discipline is excessively rigid and severe. As soon as the student enters the university his condition is absolutely reversed, the faculty exercising practically no supervision. Having never been taught to control himself, it is no wonder the student at the German university plunges into the wildest excesses. It is a common boast of the German universities that one-third of their students die of

debauchery, one-third die of overwork, and the balance rule the Empire. Our Christian discipline in American colleges saves us from the horrible sacrifice to lust and appetite. The Christian college is free to set up its own standard of personal conduct, and to exercise its own code of discipline. The students of to-day become to-morrow the leaders of men. If the college holds up before them the character of Jesus, as the ideal standard for personal conduct, it performs a sublime service to humanity.

The Christian college exercises a powerful restraining influence upon the social activities of the students. It can do this more effectively by virtue of its purely private character. The conceptions of the aims of higher education have undergone a decided change during the last quarter-century. Formerly scholarship and training were its only purposes. But to-day wealthy parents are sending their children to college, more and more that they may enjoy social advantages, and form pleasant acquaintances. Scholarship is too lightly considered, while the opportunity for fellowship, athletic distinction, and social pleasures amid cultured conditions are in fact the main ends sought by a large number.

Extravagance and social excesses among college students are becoming a byword, and, as a result, a revulsion of feeling is beginning to make itself felt in certain circles. The universities are too much crowded with those who claim the liberty of men, but exercise the irresponsibility of boys. Dances, five o'clock teas, receptions, theater parties, dinner parties, house parties, smokers, and so on, exhaust the student's time and make an inroad upon his energies. Worldliness and frivolity during college days are poor preparation for the gravity of life. University authorities are slowly coming to

believe that the altered college ideals are far from wholesome. No one would capriciously deprive young people of the advantages of social and fraternal association with congenial companions. The arduous demands of continued mental labor must be compensated for by refreshing recreation. Moreover, the training received in association and social intercourse is a decided advantage in actual life. But the danger of excess along these lines is always great. In many instances university faculties have been too slow to face their responsibilities to the social nature of the students. Here, again, the Christian school enjoys a distinguished advantage. It can wisely control and guide the effervescent social activities of the student body. Excesses can be avoided, while those forms of amusement which the majority of Christian people consider harmful can be wholly prohibited. It can exclude secret societies and many of those student activities which consume time without bringing any intellectual or moral advantages.

The atmosphere of student life, in the institution where the spirit of Christ is exalted, forms a wholesome environment. "Denominational colleges attract students of seriousness and soberness. They generally come with high purposes, with character directed toward righteousness, eager to learn the truth, susceptible to the personality of the teachers, and willing to lend themselves to the best relationships of the college. The college should be physically, morally, and mentally the safest place for our young people. The discipline of the church college appeals to the highest and best motives. It brings to bear the strongest personal influence."[1] There are in our American colleges twenty-

[1] Rev. Hugh Johnson, D.D., "Are Denominational Colleges a Necessity?" p. 10.

five thousand studying Christian missions and a still greater number engaged in Y. M. C. A. work and Bible study. Of the whole male population in America not more than one man in ten is a communicant. In the colleges and universities one man out of every two is a communicant. The proportion is naturally greater in the Christian institutions. The influence of such a body of high-minded students will create a splendid atmosphere for the development of Christian virtues.

(d) Examples of Christian Benevolence

The institutions of the State are endowed by grants of public domain, and supported by general taxation. The larger private institutions have been founded by the munificence of multimillionaires. The Christian colleges, almost without exception, are the product of the sacrifice and devotion of multitudes of humble Christians, who have given out of their poverty. The widow's mite and the toiler's savings have many times been placed upon the altar to save the colleges from extinction, or to raise them to a higher level of efficiency. Christian education has been as mighty an appeal to the consecrated heart as Christian missions. Examples of glorious sacrifices are abundant, and every Christian college has numerous monuments to the heroic men and women who have contributed to its support. And not all the sacrifice has come from those who gave their money; the Christian college is just as much indebted to the noble spirits, the presidents and professors who have given their time and hearts' blood, patiently bearing the burdens, while receiving salaries whose meagerness too frequently brought its own pain. It is precisely this spirit of Christian sacrifice and heroic idealism which endears the institution to the student. It forms an atmosphere and an example which he can

not escape. Owing to its origin, the Christian college may be said to possess a personality and a character; for it is the living embodiment of the Christian spirit. The names of benefactors and donors and the appealing needs are ever at hand, leading the student to appreciate more highly the value of the advantages he enjoys, and arousing him to noble aspirations.

(e) Training in Christian Service

The years that the youth spends at college fix his attitude toward Christian service. The period just preceding is normally marked by the experience of conversion, and the readjustment of his religious conceptions. The college age is the time for earnest expression of the Christian life in word and in deed. An environment which does not train and call forth such Christian living inevitably leads to doubt and indifference. The reason that comparatively few college graduates in the past have taken their places in the churches as active Christians is that formerly the colleges afforded little opportunity for Christian activity. President King has wisely emphasized this need: "That which is not expressed dies. A man can be best prepared for moral earnestness, social efficiency and a genuine religious response in life only through active expression in each of these spheres. Men are best trained for society by acting in society. The student life should not be a hermit nor cloistered nor exclusive life. . . . Wherever the college calls for the attainment of definite ends, wherever it sets tasks to be faithfully done at given times, wherever it calls out the will of the student in the larger liberty its life affords him, it is doing something for the development of his moral and religious character. But the responsibility can not end with these means. The atmosphere of a college

should be such as to enlist the enthusiasm of the students in valuable causes—and there are a great variety of them—in which they may already have some share. The naturally self-centered life of the student peculiarly needs such enlistment in objective causes. In the midst of a life permeated with a democratic, unselfish, and reverent spirit, he should find increasingly such a spirit called out from him. Certainly the college should itself afford the best opportunities for the students' own initiative and expression in both the moral and religious life." [1]

Under the leadership of the Y. M. C. A. the colleges are to-day everywhere beginning to make up for this deficiency. The removal of the student from his home uproots all former religious habits and service by placing him in a new and strange environment. Bible-study classes, mission work, social service work, and the activities of the Y. M. C. A. must afford the young Christian at college a means of concrete expression of his religious emotions. Only thus can genuine habits of Christian service become fixed. In many of our Christian colleges it has by tradition become a precedent among the students that no man or woman should pass through the years of college and come up to graduation without being converted. Wise appeals from his fellow-students are usually followed by the happy result desired. In a number of Christian colleges there are few graduating classes with any member who has not been won for Christ.

Years ago while at one of our Christian colleges the writer, with other students, became interested in city mission work. No less than three missions were main-

[1] Pres. H. C. King, Op. Cit., p. 57.

tained which soon became flourishing churches. The students taught Bible classes, led devotional meetings, distributed dodgers from door to door, announcing the meetings, and in various other ways lent their assistance. It is practical service of such a character which develops robust Christians among college students, and sends them out into the world to obey the divine command to disciple the nations.

(f) The Personality of the Teacher

Education is to-day seriously in danger of overlooking its most vital element: the relation of the teacher and the student. The sad neglect of this relation is due to absorption in the subject-matter of instruction. Teachers are chosen for what they know, and not for what they are. There is an old saying that a good college would consist of Mark Hopkins on one end of a log and a student on the other. Edward Everett Hale tells us: "All poor teachers let the book come between them and the pupil. Great teachers never do." According to Emerson, "It is little matter what you learn, the question is with whom you learn." We realize all too little that both interest and character are always more caught than taught. The college requires much more than a highly trained specialist in the professor's chair; it can never spare, without disastrous loss, the close personal touch of mature men of marked interest in the lives of others, and with character-begetting power. The successful college teacher must have various qualifications. First of all he must have what Professor Palmer terms "the spirit of vicariousness." His personality must have the peculiar capacity of begetting itself anew in younger people. His primary interest must be in men and not in the technicalities of his subject. The scholar, howsoever distinguished for

his learning, who can not bring young men under the spell of his own personality, is a conspicuous failure as a teacher. It can not be too frequently nor too emphatically stated that all truth is a form of personality, and it must be caught by living contact of spirit with spirit. The celebrated scientist Agassiz sent from his laboratory a large number of distinguished biologists, not because of the truth of his theories, for these were completely overthrown, even in his own day. His power was due to his kindling enthusiasm and personality. All students are hero-worshipers at heart; they follow the people they admire, and learn with eagerness from the men who attract them.

It goes without saying that the college teacher must possess the other adjuncts of his profession. He must have a thorough knowledge of his subject, and he must have the ability to impart his knowledge to others. There is a growing conviction that every college teacher ought to be a Christian in the true meaning of the term. Without this his personality, however attractive, will lack the highest excellence and character-begetting power. "In morals or in religion we know but one royal road to the highest life—through personal association with those who possess such a life as we ought to have, to whom we can look in admiration and love, and who give themselves instinctively to us. There is no cheaper way." [1]

[1] Pres. H. C. King, Op. Cit., p. 60.

IX.

THE EFFICIENCY OF THE SMALL RELIGIOUS COLLEGE

Value of Small Colleges

The relative merits of the different types of American educational institutions have been much discussed in recent years. The National Bureau of Education and the Carnegie Foundation have been putting forth efforts to standardize the colleges, and there has been considerable criticism of the low standards and lack of equipment of the small religious schools. As along other lines, so in regard to the colleges, the glamor and tyranny of money and magnitude have begun to blunt the keenness of our discernment of true values. Heretofore the small colleges were the glory of American education. They served to bring learning and opportunity to the home of many a deserving youth, and have thus been the medium by which hidden talent was discovered and trained for the good of humanity. "They get hold of a multitude of poor men, who might never resort to a distant place of education," says the late distinguished British ambassador, James Bryce, in his splendid work on the American Commonwealth. "They set learning in a visible form, plain indeed, and humble, but dignified, even in her humility, before the eyes of a rustic people in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. In some of these smaller Western colleges one finds

to-day men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not always as wide, as the best Eastern universities can give." [1] In later days the large and opulent institutions of learning have been forcing themselves upon the attention of the public, and in comparison with them the smaller colleges have come to appear insignificant and comparatively worthless. Mere bigness has been paraded before our eyes until many begin to believe that great endowments, splendid equipments, and thousands of students are an absolute necessity for a successful institution of learning.

A German once remarked to Dr. Whewell, master of Trinity, Oxford, "You don't make scholars here!" "But we make men," was the answer. After all, the success and importance of a college must be measured by just one thing—the kind of men it turns out. This is an age when every institution and operation must submit to a test of efficiency. The acid test of a college is the proportion of its students who develop in a large degree those qualities which fit them for leadership in their chosen vocations, or in the affairs of church or country. The important question arises as to what institutions are most effective in training young men so that they may achieve distinction along their chosen lines of work.

Efficiency Investigated

In order to secure some definite information concerning the relative efficiency of the various types of higher educational institutions in our country, a study was undertaken to determine the number of prominent men who received their training in each. In "Who's Who in America?"

[1] James Bryce, "The American Commonwealth," Vol. II., p. 740 *seq.*

are to be found the names of the most successful and distinguished men along all lines. From "Who's Who" for 1912 a list was made of the graduates from each college. There were 7,219 graduates in all from institutions in the United States, and the results which are given below furnish a striking testimony to the value and effectiveness of the smaller religious colleges. After completing this tabulation it occurred to me that some other list of distinguished people might alter the results. In order to verify my conclusions I therefore decided to use the same method in regard to the list of American scientists tabulated by Professor Cattell, of Columbia University. He listed not only the four thousand men of greatest scientific attainments, but also the names of the one thousand starred scientists who are the most distinguished for original work.

For our purposes colleges were divided into three classes: (1) State and municipal foundations which, in the very nature of the case, have no definite religious affiliations. (2) Universities founded and supported by private endowments, such as Johns Hopkins, Leland Stanford, Jr., and Cornell. These are pre-eminently scientific institutions, without religious aims. (3) There are the numerous Christian colleges that were established for definite religious purposes. A very few of these were non-sectarian from the start, and a number of others have become non-sectarian in recent years, the denominational tie having become practically obsolete.[1] Many of these, though avowedly non-sectarian, nevertheless, either because of tradition, or for the sake

[1] Most of the universities and colleges in the Northeastern States have recently severed all official denominational connections in order to satisfy the rigid requirements of the Carnegie Foundation. Examples are Princeton, Oberlin, Bowdoin, Dartmouth, Wesleyan, Rochester, etc.

of financial support, still cherish certain denominational leanings. However, the majority of this class are institutions founded by particular Christian bodies, which still retain direct denominational connection. Most of them are in the South and Middle West.

One of the striking differences between the institutions supported by private means and those supported by public funds is the difference in the number of students. In the middle and far West the State universities have, for the most part, offered free tuition, and for this and other reasons they have been thronged with large bodies of students, handled largely in a mechanical and impersonal manner. The following table will show the great difference in the average number of students in public and private institutions:

	State and Municipal Institutions.			Private Institutions.		
	Number of institutions.	Undergraduate students.	Average number of students.	Number of institutions.	Undergraduate students.	Average number of students.
N. Atlantic Division...	10	7,205	720	99	44,886	453
S. Atlantic Division...	23	6,573	286	96	13,380	139
S. Central Division...	13	7,022	540	98	11,424	116
N. Central Division...	23	32,792	1,426	193	34,971	181
Western Division.....	20	10,624	531	27	5,336	198
	89	64,216	721	513	109,997	214[1]

In the table below will be found the results of the comparison of the relative efficiency of the different institutions in the production of notable individuals. The actual number of graduates from each college who have attained distinction is set down, and in another column the percentage as compared with Harvard University, which is taken as a standard in each case.

[1] The figures from which these averages are calculated are given in the Report of the U. S. Commissioner of Education, 1910, Vol. II.

Institutions.	Religious affiliation given in U. S. Com. Report for 1896-97.	Average number of male undergraduates.	Number of names in "Who's Who."	Percentage compared with Harvard.	Number of graduates among 4,000 recognized scientists.	Percentage compared with Harvard.	Number of graduates among 1,000 starred scientists.	Percentage compared with Harvard.
New England.								
Harvard	Non-sect.	1,427	954	100.0	320	100.0	106	100.0
Amherst	Non-sect.	343	277	120.7	86	111.6	23	89.6
Wesleyan, Conn.	Non-sect.	200	145	107.8	52	115.6	16	107.5
Yale	Non-sect.	1,067	729	102.2	197	82.2	52	65.1
Brown	Baptist	374	196	78.2	46	54.7	8	28.3
Trinity, Conn.	M. E.	110	68	91.2	15	60.0	*	....
Univ. of Vermont	State	133	41	46.0	20	66.9	..	....
Colby University	Baptist	110	38	51.5	14	56.5	..	....
Middlebury, Vt.	Non-sect.	54	33	91.3	11	90.6	..	....
Bowdoin	Cong.	166	96	86.5	33	88.4	..	....
Williams	Non-sect.	278	165	88.1	42	66.9	14	67.0
Dartmouth	Cong.	364	191	77.9	46	55.9	10	36.8
Boston	M. E.	84	43	76.6	8	42.5	..	....
North Atlantic States.								
Union University	Non-sect.	155	92	88.1	18	51.5	..	....
Hamilton College	Non-sect.	162	85	77.9	18	49.4	..	....
Rochester	Baptist	163	76	69.4	28	76.5	..	....
Columbia	Non-sect.	460	200	64.8	109	105.3	28	64.1
Princeton	Non-sect.	681	281	61.5	63	40.9	23	45.3
Lafayette	Presby.	253	67	39.3	31	54.0	..	....
Univ. of Pennsylvania.	Non-sect.	358	147	60.0	82	99.7	..	....
Colgate	Baptist	124	46	54.9	15	53.4	..	....
Syracuse	M. E.	261	43	24.3	23	38.8	..	....
Col. City of N. Y.	Non-sect.	602	100	24.8	40	29.4	..	....
Cornell University	Non-sect.	689	163	35.3	..	*	..	....
Dickinson, Penn.	M. E.	118	48	60.8	13	49.0	..	....
Johns Hopkins	Non-sect.	147	93	94.5	73	221.2	..	....
Ohio and Indiana.								
State Univ. of Ohio	State	365	48	15.5	54	51.9	..	....
Ohio Wesleyan	M. E.	255	84	49.1	17	29.7	..	....
Dennison	Baptist	114	27	35.3	13	50.6	..	....
Marietta	Non-sect.	71	29	60.8	6	37.5	..	....
Miami	State	48	29	94.4	2	19.4	..	....
Kenyon	P. E.	69	24	51.0	1	6.2	..	....
Oberlin	Non-sect.	205	85	61.9	35	75.9	..	....
Univ. of Indiana	State	306	77	37.5	71	103.1	..	....
Hanover College	Presby.	71	20	42.0	5	31.3	..	....
De Pauw	M. E.	225	64	42.4	20	39.4	..	....
Earlham	Friends	58	21	54.0	12	92.2	..	....
Wabash	Non-sect.	121	32	39.2	14	50.9	..	....
Michigan and Illinois.								
Univ. of Michigan	State	681	242	53.0	143	93.1	73	143.4
Hillsdale	Baptist	61	18	32.6	6	44.4	..	....
Albion	M. E.	69	14	30.3	9	58.1	..	....
University of Illinois.	State	303	32	14.2	65	86.6	..	....
University of Chicago.	Baptist	282	54	28.5	51	80.3	..	....
Knox College	Non-sect.	107	29	40.1	7	28.7	..	....
Illinois Wesleyan	M. E.	81	20	36.4	5	27.2	..	....

*Where no figures are given it must not be implied the institution did not produce distinguished scientists.

Institutions.	Religious affiliation given in U. S. Com. Report for 1896-97.	Average number of male undergraduates.	Number of names in "Who's Who."	Percentage compared with Harvard.	Number of graduates among 4,000 recognized scientists.	Percentage compared with Harvard.	Number of graduates among 1,000 starred scientists.	Percentage compared with Harvard.
Northwestern	M. E.	194	59	45.4	23	52.8	..	....
Illinois College	Non-sect.	69	16	34.5	3	19.1	..	....
Monmouth	Presby.	90	25	41.4	3	14.7	..	....
Wisconsin.								
Univ. of Wisconsin	State	621	102	24.5	70	50.3	..	....
Beloit	Cong.	98	36	54.7	14	63.4	..	....
Lawrence	M. E.	66	14	31.5	6	40.3	..	....
Kansas, Missouri and Iowa.								
University of Kansas		192	44	34.0	49	113.1	..	....
Baker University	M. E.	68	12	26.2	2	12.8	..	....
Univ. of Missouri		446	28	9.3	25	25.0	..	....
Washington Univ.	Non-sect.	93	18	28.8	12	57.2	..	....
Central College	Christian	70	10	21.3	3	19.0	..	....
Wm. Jewell	Baptist	115	5	6.5	2	7.5	..	....
Iowa State Univ.		256	49	28.5	27	46.9	..	....
Grinnell College	Cong.	98	31	47.2	10	45.3	..	....
Alabama and Georgia.								
Univ. of Alabama		147	35	35.9	8	24.4	..	....
Howard College	Baptist	107	10	13.8	1	4.1	..	....
Southern Alabama	M. E. So.	127	11	12.9	7	24.1	..	....
Univ. of Georgia		178	34	28.5	11	27.5	..	....
Mercer	Baptist	135	12	13.3	1	3.1	..	....
Emory	M. E. So.	177	21	17.6	3	7.5	..	....
Virginia, North Carolina and Kentucky.								
University of Virginia		328	54	24.3	11	14.4	..	....
Randolph-Macon	M. E. So.	110	29	30.9	10	31.6	..	....
Hampden-Sidney	Non-sect.	94	29	46.1	4	18.8	..	....
Richmond	Baptist	157	17	16.0	6	16.9	..	....
Washington and Lee	Non-sect.	148	29	29.2	6	17.8	..	....
Univ. of N. Carolina		241	45	27.9	20	36.9	..	....
Wake Forest	Baptist	181	18	14.9	7	17.2	..	....
Davidson	Presby.	123	18	21.8	2	7.2	..	....
Vanderbilt	M. E. So.	177	19	16.0	7	17.5	..	....

The above averages were obtained by taking the male undergraduate attendance as given in the report of the U. S. Commissioner of Education for 1870, '74, '78, '80, '84, '88, '90, '96, 1900 and 1903.

For these statistics the institutions in a few typical States or sections have been selected, and we see that in most instances the smaller private and religious school has proved to be the better *alma mater*. The exceptions to the rule are the Universities of Michigan,

Alabama, Georgia, North Carolina, and those of the far Western States. In Michigan the religious bodies have not fostered any strong colleges, and, moreover, the State university has enjoyed two very marked advantages: first, it has drawn a large proportion of its students from other States, and, second, the extensive list of its scientific courses has enabled it to attract a much wider range of talent. However, from a careful study of these figures, there need be little or no hesitation in asserting that the smaller religious colleges have been superior in training men wherever they have been at all adequately equipped.

COMPARISON OF PROMINENT MEN FROM DIFFERENT CLASSES OF INSTITUTIONS.

	From State and Municipal Institutions.	From Non-religious Private Institutions.	From Religious Colleges.
Western Division	78	44	25
North Central Division	818	27	1,233
South Central Division	107	8	194
South Atlantic States	176	..	433
North Atlantic States	172	353	3,551
Totals	1,351	432	5,436

From the above table, giving a comparison of the three classes of institutions, it will be readily seen that in all but the Western Division students from distinctly religious institutions far excel those from both the State and non-religious private foundations. While the religious institutions as a whole have less than half the number of students attending the State and municipal institutions, they have, nevertheless, produced more than four times as many prominent men. In the North Central Division are located the great State universities, such as Michigan and Wisconsin, which together produced about one-half of the total 818 shown in the table. In the Western Division, which includes the

mountainous States and those upon the Pacific slope, our attention is called to a new condition. In this section of the country the various religious bodies have done comparatively nothing to foster Christian colleges, and consequently the secular institutions, both private and State, vastly predominate in the production of noted men.

The larger institutions of the country, such as Harvard, Yale, Princeton, and Michigan, have several distinct advantages over the smaller. Because of their great prestige they draw students from a vastly broader area than do the smaller colleges, and as only the better class of students are likely to go far to school, it is probable that they attract the cream of the youth of the land. Furthermore, these universities possess a great advantage in their enriched curricula, the scientific, and other departments, such as theology and music, drawing many hundreds of students. But these advantages only make more striking the superiority of the smaller, religious schools in the production of strong men.

Reasons for Efficiency

There are several reasons for the greater efficiency of the small college. First, it is well known that the students come into more vital contact with their instructors, and feel an uplift from their personalities. There has been one supreme reason for the remarkable fact that Amherst and Wesleyan, small New England colleges, should send out proportionately more noted men than others. That reason lay in the direct influence of their noble presidents and faculties. Furthermore, in the small college the student comes earlier into direct touch with the best as well as the most matured teachers in the college. There is a subtle deception and dishonesty innocently practiced by many large institutions in the publication of the list of members of their

faculties. A long list of distinguished names on a faculty makes a strong appeal to the uninitiated. But when the Freshman matriculates he meets with a sad disillusionment. Practically all his studies must be pursued under the tuition of raw and uninspiring underlings, mere instructors, tutors, readers, and fellows, often inferior to the teachers of the high school from which he came. Not until his advanced years may he hope to come under the inspiration of the great scholars whose names and personalities induced him to go to college. In the smaller colleges the student comes at once under the influence of seasoned instructors of strong personality. The classes are smaller, and the student is made to feel a keener responsibility for the character of his work. Moreover, he is not dealt with in the mass, but his sense of individuality is stimulated and strengthened, and he enjoys far greater opportunity to attain a proper self-respect and independence of thought and action. "It was this constant touch of the teacher upon his pupil, at prayers, in the recitation-room, compulsory study periods and evening prayers, . . . through intercourse in classrooms and oversight in dormitories, which was the great moulding and character-building force of our earlier, poverty-stricken colleges."[1] In the small colleges teachers and pupils come into longer as well as more intimate contact. Usually a teacher in these schools has the same pupils in his classes for several successive years, and can influence them more deeply.

The common idea that a large institution must necessarily be more efficient in training students is false. We are just beginning to understand that a

[1] C. F. Birdseye, "Individual Training in Our Colleges," p. 91.

large body of students makes impossible the proper organization of the school to secure the best results for the individual. "For there is not merely a relative, but an absolute, difference between an academic body of three hundred and say one of five hundred students. In one case there is comparative uniformity of experience; in the other, extreme diversity. In the larger school the divisional system breaks down and the homogeneity of classes of about one hundred or less gives way to the more diversified activities of clubs, fraternities and the like."[1] The temptations among a smaller group of students are vastly less. It is mainly the serious-minded who are likely to attend such a school, those of genuine purpose, who value education more than mere social advantage. The smaller group fosters a stronger sense of individuality, and offers greater opportunity for the development of powerful leadership. However, the profound influence of a wholesome religious environment, treated elsewhere in detail, plays the largest part in the efficiency of the smaller schools.

Missionary Volunteers

We have shown that the small religious colleges are more efficient in the training of men who distinguish themselves in the various occupations. They are even more successful in leading their students into Christian service. Between 1906 and 1909, 1,257 missionaries sailed from America to the foreign fields of the world. Approximately 80 per cent. of these came from the smaller Christian institutions. The following figures indicate some of the institutions at which these missionaries first volunteered:

[1] M. D. Conway, in the *Nation*, June 3, 1904.

Northwestern University	19	Wellesley College	7
University of Wooster	17	Hamlin University	7
Syracuse University	16	Occidental College	7
Victoria University (Canada)	14	Maryville College	7
Princeton University	14	Pennsylvania College	7
Monmouth College	13	McMaster University (Canada)	7
Park College	13	McGill University (Canada)	7
University of Illinois	13	Vassar College	7
Ohio Wesleyan University	12	Dickinson College	6
Mt. Holyoke College	12	Baylor University	6
Yale University	11	Bethany College	6
Carleton College	11	Emporia College	6
Hiram College	10	Dakota Wesleyan	6
Asbury College	10	Muskingum College	6
Baker University	10	Macalester College	6
Westminster University	10	Iowa State College	6
Morningside College	9	McPherson College	6
Greenville College	9	Wheaton College	6
Vanderbilt University	9	Richmond College	6
Washburn College	9	University of Pennsylvania	6
University of Nebraska	9	Harvard University	3
University of California	9	Columbia University	3
University of Toronto	9	Hopkins University	3
Oberlin College	8	Stanford University	2
University of Missouri	8	Cornell University	2

Other colleges with less than six are not given.

It has been remarked by more than one historian that the institutions of any age bear a strong resemblance to one another. We may naturally expect an age of industrial combination and commercial monopoly to exercise a powerful influence upon the organization of educational facilities. It is not in the least surprising that the principle of combination and unification which has operated economically in the production of steel, oil, and other products should now be applied to the organization of institutions of higher learning, particularly when the leaders of industrial monopoly are giving millions to these institutions. Commercial concentration may be based upon sound principles of efficiency in the economic production of goods. But every atom of reason should revolt at the application of such commercial wisdom to the production and culture of Christian manhood. Educated men can not be turned out by machine methods in job lots like steel rails or shoes. In the name of human culture and progress we beg to utter a vigorous protest against the massing of our

young people in educational mills to be dealt with by wholesale. Such training may be cheaper, but it is at the expense of what is best in human life. When our plutocratic friends apply their principles of combination to our institutions of learning they exhibit a lamentable ignorance of what constitutes real education.

In the light of facts the wholesale criticism and condemnation of our smaller colleges, and particularly denominational colleges, is a piece of ignorant, unwarranted, and high-handed injustice. These institutions have not been perfect, their facilities have been grossly inadequate, their standards low, but, considering their equipment, the results have been wonderful. Education is far more than the imparting of information, however skillfully that may be accomplished. Who shall say that the forming of pure, noble, virile character, which is the grand achievement of the small religious college, is not a higher service to the community than that of turning out high-standard graduates, stuffed with information, but lacking in lofty moral sentiments? It was character more than any other thing which has led the graduates of the smaller colleges to distinguish themselves above their fellows from other institutions.

X.

THE VALUE OF CHRISTIAN EDUCATION FOR DENOMINATIONAL EXPANSION

Is Christian Education Sectarian?

Can it be for the best interests of education for a religious body to foster institutions of learning in order primarily to strengthen and build up the denomination itself? The question is a vital one, for opposition to sectarian control is causing important changes in the higher institutions on our continent to-day. There are two distinct points of view which may be stated concretely from the personal experience of the author.

Several years ago, in conversation with a learned theologian of international repute as an ultraliberal thinker, the author inquired whether a university could be Christian in its teaching. The professor answered the question with an emphatic negative. According to his view the aim of a university is to search for truth in an absolutely unbiased spirit. No prejudices whatever ought to be tolerated which might hamper the freest investigation. Learning and truth are entirely above sectarianism, and for this reason education can not be a denominational affair. In so far as it is denominational, it is necessarily unfaithful to truth. To permit even Christian conceptions to direct our consideration of scientific problems is to prejudice and bias the verity of the conclusions. Several years after this the author inquired from another equally distinguished theologian of the same faith whether there could be a

Baptist university as such. He promptly declared there could be, and he justified his answer by asserting that this denomination stood for truth in its fullness, and that the most searching investigations into all fields of thought would be wholly welcomed and supported. Christianity is the highest form of truth, and as such must be accepted in order to understand in its fullest relations any part of truth.

During the past few years there has been a hue and cry against the "small denominational college." The Carnegie Foundation has proven to be a very potent force in inducing such colleges to alter their charters in order to break all the ties binding them to particular denominations. Moreover, many of the colleges which are still vitally dependent upon some church organization are often quick to repudiate any suggestion that they are sectarian, or exist to propagate special denominational tenets. There is to-day an unusual sensitiveness to the opprobrium attached to sectarianism, and there are some practical reasons for this feeling. Every institution of higher learning finds it desirable to appeal for support to all the people of the community in which it is located. Such an appeal can not be successfully pressed upon sectarian grounds. Moreover, in any community, the students themselves come from different denominations. Under these conditions the college is usually represented as broadly Christian, and the denominational feature is allowed to fall into the background.

Can an institution supported by and affiliated with a particular denomination be free from sectarian bias? The question is, after all, largely an idle one. There certainly ought not to be any sectarian bias in the teaching of truth, be it science, mathematics, history,

or even theology. But whether or not such sectarianism exists in any particular institution depends mainly upon the breadth and spirit of loyalty to the full sphere of truth of the denomination at large. In denominational colleges sectarianism may vary all the way from zero to extreme bigotry. In the end the degree of sectarianism depends entirely upon the breadth, religious toleration, and general humanitarianism of the particular body conducting the school. There are many denominational colleges which are just as free from sectarian bigotry as any secular institution in the land, and yet these colleges are genuinely Christian. In the very nature of the case the purely secular institution can not teach the full truth, for it excludes the entire realm of religious knowledge, and is in its way narrow and bigoted. There is no bias more insinuating than secularism, no dogmatism more unyielding than positivism. The question is how far any particular denomination of Christian people can divest themselves of petty prejudices and narrowness and will survey truth in the broadest spirit. Before condemning denominational education in the wholesale fashion so common in certain quarters, it is more just to discriminate between the fidelity to universal truth which is exhibited in general Christian institutions, and the bitter sectarianism which fears the light of knowledge.

Christian Education and Expansion Go Together

History bears irrefutable witness to the fact that education and the growth of Christianity are inseparably connected. Every great religious movement has been immediately followed by an educational revival, and the movement has been successful and permanent only in so far as it has taken the schools into alliance. The leaders of the Protestant

Reformation from the very beginning recognized the prime importance of the school as an indispensable adjunct of the church. A striking example of the power of education under religious influence is to be seen in the case of the Scotch Presbyterians. Through the leadership of Knox, Scotland established a system of schools and universities in closest affiliation with the church. Ever since that time the pastors have been searching out the most gifted boys, and have encouraged them to seek an education, and to enter the Christian ministry. It has been this splendid co-operation between the ministers and the schools which has made Scotland the land of great preachers, and sent forth her distinguished roll of missionaries, such as Moffat, Livingstone, Gordon and Paton.

Another remarkable historical evidence of the value of schools in strengthening a religious movement is to be seen in the case of the Jesuits. When the Roman Church had lost all Northern Europe through the Protestant revolt, and was being threatened even in Italy itself, she sought defense in the establishment of Jesuit colleges. Every one knows with what success she wielded this new instrument in maintaining her position and propagating her views. So insidious and persistent were the activities of these colleges that for almost two centuries they trained and controlled the leading intellects of the Continent, both Protestant and Catholic.

The great civil war in England in the Seventeenth century brought the Puritans and other nonconformists into power. Hundreds of schools were established by these people for the education of their children. Similarly, the Pietist movement in Germany was signalized by the founding of the university at Halle for teaching evangelical theology, and by the establishment of a

large number of orphan and other schools. As a result, both in England and Germany, these bodies of Christians prospered mightily.

It is interesting to learn that the preaching of George Whitefield, which stirred the people of England and America so profoundly during the Eighteenth century, was directly connected with the establishment of an orphan school in Georgia. To procure funds for the erection of buildings he commenced to preach in the cornfields. His ministrations were unusually successful, and the school prospered to such an extent that he decided to convert the orphan school into a college. Proceeding to England, he sent a memorial to the king, petitioning for a charter, and he expressed his readiness "to give up his present trust and make a free gift of all lands, negroes, goods, and chattels which he now stands possessed of in the Province of Georgia for the present founding and future support of a college." His earnest wish was that the institution which had stimulated his lofty spiritual eloquence might be continued to the latest posterity "as a seat and nursery of sound learning and religious education."[1] This favorite and crowning scheme of the life of this grand revivalist was never consummated. But it may be said that the Methodist body to which he belonged has always been among the foremost in establishing schools and colleges as an integral part of its work.

Coming to our own day, there are many notable indications that religious activity and growth are vitally linked with Christian schools. "To plan and nourish such schools, and send to them some of the choicest of its young people, will always be the ambition of a

[1] C. E. Jones, "Education in Georgia," pp. 11-15; U. S. Bureau of Education, Circular No. 4, 1888.

far-seeing church. It is most significant that three of the foremost evangelists of the last generation gave the closing years of their lives to the founding and development of Christian schools. Charles G. Finney did his most enduring work at Oberlin. Charles H. Spurgeon, as he grew older, devoted ever-increasing time and labor to his college for the training of ministers. Dwight L. Moody's real monument is not in the great auditoriums that he filled, or the volumes of sermons he scattered in every civilized land, but in the groups of buildings and the hundreds of students gathered in the Connecticut Valley." [1]

At the beginning of the Nineteenth century the Baptists in the entire Dominion of Canada numbered about six hundred, and they had no schools. Denominational lines had all along been very closely drawn, and expansion could take place only under the most difficult circumstances. With heroic faith the small body established Acadia University in the Maritime Provinces; Feller Institute in the very heart of Catholic Quebec; McMaster University, with its two adjuncts, Woodstock and Moulton Ladies' Colleges, and Brandon College in the expansive Northwest. At the end of the century there were approximately one hundred thousand Baptists in Canada, and the latest figures show 130,403 church members. More than any other factor these Christian colleges are responsible for that result. In the city of Toronto, where McMaster University is located, there are to-day more than a dozen large and prosperous Baptist churches. Furthermore, Canada has furnished hundreds of preachers and scores of thousands of Baptists to the United States.

[1] Pres. W. H. P. Faunce, "Educational Ideal in the Ministry," p. 251.

At the beginning of the Nineteenth century there were one hundred thousand Baptists in the entire American Union;[1] to-day there are about six million members of Baptist churches. Then they possessed only one institution of learning, now there are over two hundred in all. We shall endeavor to show that these schools have been an indispensable factor in the marvelous development of this denomination which was despised a century ago. It must be noted that while other bodies of Christians have received large additions through immigration from European countries, the Baptist strength has come entirely from the development of their own forces.

Evangelism, education, and expansion are the three E's for propagating Christianity. They are inseparable in Baptist history. The early part of the Nineteenth century witnessed wave upon wave of revivalism, followed by an intense interest in Christian education. In 1812 there was organized the Baptist Education Society of the Middle States, the second article of whose constitution reads: "Its avowed and explicit object is, with a divine blessing, the assisting of pious men in obtaining such literary and theological aid as shall enable them, with greater ease to themselves and usefulness to the churches, to fulfill the public duties of the Christian ministry." A similar society, called the Massachusetts Baptist Education Society, was formed in Boston in 1814; in 1816 an Education Society was formed

[1] Baptists in the United States in 1800 were estimated as follows:

New England	20,100
Western States	375
Southern States	70,000
Middle States	16,200
Total	106,675

in the Warren Association; in 1817 the New York Baptist Education Society was founded at Hamilton, and in the same year was organized the Baptist Society in South Carolina and Georgia for the education of pious young men. Maine Baptists established an Education Society in 1819. The Western Education Society was formed in 1835. All these societies had in view the training of ministers. There naturally followed the founding of many schools, as we have already seen; Columbian University in Washington, D. C., 1821; Newton Theological Seminary, 1825; Colgate University, 1820, and others.

The interest in the establishment of the colleges reacted powerfully upon the growth of the denomination in the rapid building of new houses of worship, in increased membership, and in the organization of new churches. Of this expansion in the Middle West we read: "The decade of the thirties saw in quick succession the organization of Baptist colleges in the four States. It was this decade, so prolific in promising educational offspring, which ushered in the birth of the American Baptist Home Mission Society, which saw at its beginning in this region 668 of our churches, with 26,986 members, and at the close the churches increased 800 per cent. and the membership 1,600 per cent." [1] Baptists in the United States increased during this brief time from slightly over one hundred thousand to 318,138. During the next few decades the influence of revivalism on the life and growth of the churches was profound. New York and New England experienced frequent great revivals and hundreds of new churches were formed.

Evangelism and education are the systole and dias-

[1] Augustine S. Carman, "Baptists of the Central Western States," in "A Century of Baptist Achievement," p. 93.

tole of Christianity. Evangelism prepares candidates for Christian instruction, but, unless it is followed by Christian training and culture, there comes a reaction which weakens and destroys. On the other hand, religious instruction creates an atmosphere in which evangelism may have its mightiest successes. When Jehoshaphat sent forth his royal commission of teachers we read: "And they went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms." Here we see how instruction prepared for a real revival. The people perish for want of knowledge, but wherever there is the study of Scripture there will be a receptive soil for evangelical sowing.

In the light of these historical facts it would seem to be perfectly logical for a religious body to foster educational institutions for their value in building the denomination itself. It is the duty of Christian people to educate their children in accordance with Christian ideals. One of the best tests of our religious schools lies in the success which they have in fostering the inner spiritual life of the people and increasing the membership of the church. Those bodies of Christians who have neglected the establishment of academies and colleges have actually diminished, or increased but little in numbers, while those which have been most active in maintaining their institutions for religious training have reaped rich harvests.

Education Fosters Denominational Co-operation

Most of the Baptist State conventions owe their origin jointly to the need of training young preachers and the desire to undertake missionary work. "Without exception, these State conventions in the South, as soon as they

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were organized, took up, as a question of primary importance, the training of the ministry."[1] The first convention organized in the South was that of South Carolina in 1821. As a result of its work, in 1826 Furman Academy was established at Edgefield. The Georgia Convention was organized in 1822. It immediately took up the question of ministerial education. In 1829 it received $2,500 as a fund for the purpose of theological education; the outcome was the establishment of Mercer University in 1832. Following the formation of the Baptist State Convention of North Carolina, Wake Forest College was established in 1834. The Virginia Baptist Education Society was formed in 1830 for "the purpose of devising or proposing some plan for the improvement of young men who are called to the work of the ministry." Richmond College was accordingly founded in 1832. Likewise in Mississippi the State Convention was founded for the sake of education and missions. Mississippi College was established in 1826. The Alabama State Convention was organized in 1823 for educational purposes. Howard College was founded in 1834. The same is true of Tennessee and to a degree Louisiana, Florida, and Texas.

We see accordingly that education has been the one thing which, more than any other, first brought the Baptists together in organized conventions. It gave a consciousness and a definite purpose to the body in each State, and still wields a pre-eminent influence in this direction. Denominations which educated, but did not evangelize, did not make progress. Slightly over a century ago the Unitarians were more numerous than

[1] Pres. P. D. Pollock, "American Baptist Educational Work in Southern States," in "A Century of Baptist Achievement," p. 334.

Methodists, but they refused to engage in missionary activity, and to build schools. To-day the one body consists of a few thousands, while the other counts its adherents by the millions.

The value of enlightenment can be well seen in a comparison of the growth of Missionary and Primitive Baptists. The latter were violently opposed to all missionary and educational activity, as the following literal quotation from one of their associational minutes shows: "We view theological schools unwarranted in the word of God and dangerous to religious liberty. And wherever they have been organized, whether Jewish, Pagan, Heathen, Roman Catholic, or Christian, they have been a source of persecution and bloodshed on the Church of Christ." After quoting this, Dr. Riley[1] has an interesting comment: "The difference between the histories of the two branches of the Baptist family is most instructive. The one has grown with enlightenment, has maintained schools of learning, has established a most reputable denominational press, has produced a type of scholarship which is equal to that of the most advanced, has planted churches in the most commanding centers, and has sent missionaries to the farthest regions of the globe. The other has steadily kept itself in the remote rural regions, beyond the confines of enlightenment and progress." The latest statistics give Missionary Baptists 5,454,198 members, and the other branch only 102,311. Truly Christian education and its associates, the missionary spirit and evangelism, have been gloriously vindicated by the approval of the Spirit of the living God, while ignorance and bigotry have died, unwept, unhonored, and unsung.

[1] B. F. Riley, "A History of the Baptists of the Southern States East of the Mississippi," p. 173.

XI.

MISSIONS AND CHRISTIAN EDUCATION

What has been said about education as an intrinsic and inseparable aspect of Christianity finds its most powerful confirmation in foreign missions. If one will but study the relation of Christian schools to the progress of missions he must soon be convinced that without Christian education the task would be practically hopeless. Contact with education in the Western world and with the missionary schools has brought about the most stupendous revolutions in India, China, and Japan. The unparalleled generosity of the United States in returning to China the balance of the Boxer indemnity has enabled the Chinese to send thousands of students to our schools for Western training. It is unanimously agreed that our education has been the great cause which has made the leaders of these nations respect Christian civilization. In all the Christian centuries there has never happened a more astounding event than the recent request of the Chinese Cabinet to the Christian nations for prayer for the welfare of the new republic.

At the World Missionary Conference held in Edinburgh in 1910, no subject aroused deeper interest than Christian education. The "Report of Commission III.," appointed by that Conference, on "Education in Relation to the Christianization of National Life," declares emphatically, after the widest survey of conditions: "We take it as agreed on all hands that it (education)

has been, and remains, one of the most supremely valuable instruments. Whenever a mission has entered a new district, schools have been started as a matter of course. A missionary's faith in the appointed means of preaching may almost wear out at times, but he seems ever to feel assured that if in his schools he continues day by day implanting thoughts, deepening good impressions, uprooting the emerging errors, and shaping the habits, he is producing in the people the good soil into which then or afterwards the words of God shall fall, and bring forth a hundred-fold." [1] Summing up their decision, they say, "It is the deliberate judgment of the Commission that such schools and colleges constitute an indispensable agency for the achievement of the purpose of Christian missions." [2]

Early Efforts Evangelistic

The early missionary efforts of the Eighteenth and Nineteenth centuries were principally evangelistic and appealed to the lower classes of society. For many decades the missionaries had little access to the more learned and dominant classes in heathen society. They did not seek to introduce Western conceptions of education. "The great missionary enterprise began with the idea of individual rescue. Millions were falling into eternal darkness, and by heroic endeavor a few souls might be plucked from the general destruction. The most the church could hope to do was hurriedly to announce the good tidings by itinerant evangelism, and thus clear its skirts of responsibility for the general doom. Later came to our missionary leaders the idea of the possible evangelism of the whole world in this

[1] World Missionary Conference, 1910, Report of Commission III., "Education in Relation to Christianization of National Life," p. 16.

[2] Op. Cit., p. 52.

generation. Then came the transformed and transforming idea of actually setting up the Kingdom of God in the regions beyond, of embodying its message in permanent institutions, and building schools whose full development would demand a thousand years. In these schools, on the Bosphorus, the Ganges, the Yang-tse-Kiang, the Congo, are now centered the chief hopes of our missionary leaders. Through such schools is coming about a change of religious climate by which individual allegiance to the Kingdom of Christ will become natural and imperative. In foreign missions, at least, church and college, springing out of the same impulse, founded in the same deep faith, are co-operating for the same great end."[1] It is very apparent that up to our day the supreme result of missionary activity has everywhere been the astounding development of interest in our modern system of education.

All missionaries and students of missions unitedly declare that this is a time of crisis. Mission work must henceforth face new problems and changed conditions. In the past all efforts were directed toward winning the poorer classes and the outcasts. Now the higher ranks and the leaders of the heathen nations must be won for Christ if He is to conquer the world.

Importance of Mission Schools

History repeats itself. During the first century and a half primitive Christianity spread mainly among the masses. At the end of the Second century it became necessary to conquer the educated leaders and thinkers. For this reason Christianity began to found schools to train the youth and at the same time to prove that Christianity was no ignorant fanaticism.

[1] Pres. W. H. P. Faunce, "The Educational Ideal in the Ministry," p. 252.

To-day the same course of events is transpiring before our eyes in heathen lands, and, strangely enough, it is just a century and a half since the modern missionary movement began.

Christian schools and colleges are the avenues of approach of the gospel to the ruling classes. The leading men of China, Japan, and India are not approachable in other ways. Then, too, it is the deliberate conclusion of the mission world that Christian schools must reach and train native leaders for the church. The vast millions will only be reached by native workers, and not directly by missionaries from abroad. "In a country like China, which greatly honors education, a church of ignorant men can not hope to have influence. If Christianity does not speedily develop an educated ministry, it will soon fail to command respect or exert any great influence over the people and their leaders. Everything lies within the grasp of Christianity now if the best talent of the native church can be given good Christian educational advantages. In China, as in no other land, education and training are inestimable assets for those who would wield great influence and assume successful leadership."[1] So declares one of the missionaries. The same thing is true of Japan, India, Persia, Turkey, and other fields. A missionary from India testified, "By means of education alone is it possible for Christianity to get so much as a fair hearing among the larger parts of the races which inhabit India." The situation is critical and pathetic. The cultured classes are giving up their superstitions and prejudices, and have opened their minds to Western science, ideas, inventions, and modes of life. The wonderful scientific discoveries of the

[1] Quoted in World Missionary Conference, 1910, Commission III., p. 66.

modern age have captured their imagination. To-day these peoples are reaching out after culture and learning with an eagerness that is truly noteworthy. Meanwhile, there are slipping from them their old national virtues and habits. The freer, more progressive, and more intense life of the West is beginning to fascinate these retarded nations. What is true of leaders will soon become true of the masses. If we are to believe the common testimony, the millions of the Orient are a seething mass of humanity thirsting for greater liberty, progress, and learning. What will become of them unless, with our science and knowledge, there goes also the source of all these? Do they not need our Christ and our gospel, to show them how to use our Western ideas, inventions, and democratic institutions for the highest ends? It is the supreme duty of the Christian world to preserve the great heathen nations, now rapidly casting aside traditionalism, from secularism and agnosticism by giving to them a Christian education.

The backward nations of the world are wonderfully awake to the importance of a national system of schools. In India the Government has founded schools and colleges. The sweeping changes in Chinese education during the past score of years are nothing less than a modern miracle. The Chinese have had a system of education for ages. During the past twenty years it has been swept away, and now they are straining every nerve to bring in Western schools and colleges, and have gone far toward making the study of the Bible possible. These changes were brought about largely by Christian missionaries, but they have gathered volume by the contact with Western nations. Japan and Turkey and Spanish America are other striking examples

of peoples who are undergoing the most marvelous changes in national life and progress, due to the labors of Christian missionaries and the introduction of Occidental culture.

The fact that the heathen nations are rapidly becoming enlightened, and their governments are establishing schools and colleges, must greatly modify the method of reaching them with the gospel. Commission V. of the World Missionary Conference reported as follows: "The modern missionary situation is profoundly affected by the fact that Western education is being given, and will be increasingly given, throughout Asia and Africa apart from the church. We are confronted by the fact that the children of far more than half of the human race may within the next generation be educated without any reference to those spiritual truths which are the only real and permanent support of social order and personal morality. What has happened in Japan must come to be the case in India and China, most probably Turkey. The Japanese Government has created a complete system of universal education. While moral instruction is required in all secondary schools, the entire system is, and must be, non-religious. . . . In the midst of the vast surge of these races toward a universal education, what place does the missionary movement occupy? It has in large measure brought about this situation. For long, in Turkey and China, in Japan and even in India, it was the principal educational force, and for that time education was allied with religion. But now the missionary societies see this task undertaken by Governments on a scale far beyond that of the missionary schools of the past." [1]

[1] World Missionary Conference, 1910, Commission V., "The Training of Teachers," p. 7.

Results of Christian Education on Foreign Fields

The greatest single testimony to the importance of Christian education was borne by the late deposed Sultan of Turkey. As he was leaving his palace with his grand vizier he paused, and, lifting his finger, pointed to Robert College, and said, "There is the real cause of my ruin." Opened in 1863 in Constantinople, it was but the forerunner of a new system of education in Turkey and in the Balkan States. As a result of this institution of Christian learning there are now in European Turkey, Asia Minor and Armenia approximately four hundred elementary and higher schools with over twenty-four thousand students. Says Dr. Washburn, for years head of Robert College: "Marvelous changes have taken place in Turkey during the last fifty years, brought about by a variety of causes. These changes have been more distinctly social and political than religious. There have been religious changes as well, some for the better, some for worse. It is impossible to say just how far these changes have resulted from the influence of the mission colleges and schools. That they have some influence is acknowledged by all. They have at least stimulated all the races to found schools, and have thus contributed powerfully to the development of education even among Moslems and Jews. Christian missions gave the start to education in Turkey, and especially to the education of women, and have furnished to a considerable extent the model on which other schools have been founded. It has been the frequent expressed opinion of distinguished ambassadors to Turkey that the institutions of higher education have done more towards the settlement of the Eastern question than the joint action of all the European powers. It is the general opinion that

Bulgaria owes her independence and progress first of all to the American colleges. I think it is also true that the influence of these institutions, inculcating principles of justice, true liberty, and self-sacrifice, has been a powerful factor in the overthrow of autocracy." [1]

"Win the students of China to Jesus Christ, and the battle is over and He is King. Lose the students of China, and the battle is over and defeat is ours for Heaven knows how many centuries." This emphatic statement is the testimony of all who are directly acquainted with the Chinese character and their inherent respect for educated men. For thirty centuries the offices of government have been awarded for intellectual merit, and not for birth. If China is to be Christianized, it can only be done by native workers who have been carefully educated in Christian schools. What is true of China is true everywhere. The future of every country is in its schools. The teachers, legislators, ministers, doctors, lawyers, and merchants of to-morrow are in the schools to-day. Everywhere in the heathen lands to-day the Christian school finds the heartiest welcome, and students flock to it for training.

Evangelism and Mission Schools

Evangelism and Christian education go hand in hand in heathen countries as they do at home. The first purpose and aim of mission schools is the evangelization of the students and their parents. Dr. Mackichan,[2] Principal of Wilson College in Bombay, has emphatically stated this purpose. "I hold," he said, "that the aim of the missionary must be the bringing of the individuals who enter our college to

[1] World Missionary Conference, 1910, Report of Commission III., etc., p. 222.

[2] Op. Cit., p. 17.

Christ. I can not conceive of the church of Christ having any other conscious, deliberate aim than this in its educational work." Almost all missionaries agree with this statement of the purpose of the Christian schools, and find the best results coming from the schools in the conversion of students. Dr. Jones, of Madera, writes: "The primary schools of our mission throughout India have perhaps their highest function to perform in their evangelizing work, and in predisposing the non-Christian community to our faith, and in preparing them for fuller acceptance of Christianity." Lewis writes: "That policy which refuses to maintain its collegiate instruction in a state of efficiency seems to have failed to grasp the problem of the evangelization of China."[1]

Dr. H. T. Hodgkin, speaking of mission work in China, says: "As a direct means of evangelism, educational work is hardly less important than preaching—if at all." Schools are a means of reaching classes which can be reached in no other way. Village day schools are among the most effective evangelistic agencies in Asiatic countries, and many families have been brought into the church through the attendance of the children at schools conducted by the missions. Extensive revivals have frequently begun in schools in China. We are told that "in China girls' schools occupy a peculiar place as a means of bringing the women to Christ. The women can not attend our public preaching nor read our books. Unless they are reached as girls, it is difficult to bring them under the influence of the gospel." In many schools all the students become Christians, and even their parents are led to

[1] R. E. Lewis, "The Educational Conquest of the Far East," p. 205.

Christ. The Report of the Commission on Education for the World Missionary Conference states: "In the past direct conversions have been due very largely to mission schools and colleges. . . . It is declared that the great majority of the Karen Christians in Burma, and over 60 per cent of the Wesleyan converts in Ceylon, are due to the influence of primary mission schools." "With reference to western India," says Dr. Mackichan, "it may be asserted that . . . schools have been the principal instruments in the ingathering of converts."

In Japan mission schools were the pioneers of the new education which is now under governmental control. Through higher education Christianity has achieved its most striking results. Dr. Schneder, Principal of the North Japan College at Sendai, says: "The Christian schools have had to compete with a splendid system of Government education. They have also been almost constantly hampered by the lack of sufficient support. They have had strong prejudices to meet, yet in spite of it all the degree of success that Christianity has achieved in Japan must be ascribed very largely to the direct and indirect work of the Christian schools." The Doshisha schools claim two thousand baptisms among their six thousand students, while four other schools estimate their baptisms as 1,194. This is the testimony of a large proportion of the missionaries. With regard to Persia, says Rev. S. M. Jordan, of Teheran: "The schools in our mission have had more evangelistic results than any other department of work."

Other Results

Christian schools have many other results in connection with missionary activities. (1) They alone train the native workers who carry the gospel to the masses. Says Lewis, writing in 1903: "It must be recorded that not

a single graduate of the university system in Japan has entered the Christian ministry."[1] Surely the leaders of the Japanese church must be trained in Christian institutions. (2) The schools have proved the best means of access to new villages and to new homes. (3) Christian education elevates the outcast classes. The most striking public witness of Christianity has been the power which Christian missionaries have exhibited by means of education in raising the lowest classes. Even hostile observers have had to acknowledge this fact. An educated Hindoo said at a public meeting in Allahabad: "I am a Brahman of the Brahmans and belong, as you all know, to the most orthodox school; and I am an Indian and love my country, and I must confess that the way in which Christianity has raised the pariahs of Madras is beyond all praise and puts me to shame as a Hindu." (4) Christian education trains men for many vocations and thus wields an influence upon governmental and commercial life. Statistics made in 1909 of the graduates from Christian secondary schools and colleges in Japan show the following results:

Total number of graduates	3,000
In the ministry or Christian work	3%
In teaching	12%
In official	5%
In business and farming	28%
In military service	1%
In various callings	2%
Still studying	35%
Dead	7%
Unknown	7%

In China the Christian colleges are the chief sources for the supply of teachers even for the Government institutions. "Dr. C. W. Mateer observes that this demand for teachers 'will continue and increase beyond our power to supply it. If we, as educators, are able

[1] R. E. Lewis, "The Educational Conquest of the Far East," p. 201.

to supply the best teachers in the market and who are at the same time Christian men, we will control China socially, politically, and religiously. . . . The special call of the hour is for teachers to plan and mature the new intellectual life that is coming into China. It is all-important that teachers be Christians. If they are Christians, they will be an untold potency on the side of truth and righteousness, and may by the blessing of God turn the scale of the nation's future.'" According to Robert E. Speer, "Higher education will simply demolish Chinese Buddhism and Taoism." (5) Finally, Christian schools in heathen lands build up a new order of civilization. They diffuse enlightenment, raise standards of living, train young Christians, produce an intelligent Christian community, able to read the word of God, establish and maintain churches, and disseminate Christian influences and ideas.

So potent have been the effects of Christian education that Commission III., already referred to in this chapter, after a review of the facts in all heathen lands, was constrained to speak in the most emphatic terms. "We desire," they wrote, "to put on record our firm conviction, based on the evidence furnished by a century and more of experience, that Christianity, by reason of its unique message to the world, has also a unique part to play in the work of education. One of the striking phenomena of the present hour is the world-wide recognition of the necessity of the moral, if not also the religious, element in education—a recognition by no means confined to Christian nations. But if education is to include the moral, and also the religious element, the moral ideals which are inculcated should certainly be the highest which the world has achieved; and the conception of religion the purest and

truest. With due recognition of the many elements of truth and value in the non-Christian systems of religion and ethics, we should nevertheless be faithless—not alone to our religion, but to the facts of experience . . . if we did not at this time reaffirm our conviction that the education of the world demands for its highest and best development those elements of truth which are the peculiar contribution of Christianity to the world's thought and life."[1] The establishment of national systems of education does not by any means lessen the need for Christian education, but rather increases the need. "However far the development of governmental education may go, . . . it is our judgment that higher education under Christian control should never be abandoned. Experience even in Christian lands points to the unwisdom of such a course, which is manifestly more inexpedient in non-Christian countries. We hold it essential that, alike in India, China, and Japan, however great may be the development of governmental education in these countries, there should be institutions in which the highest moral and religious influences may be exerted without constraint of conscience, yet unhampered by any restrictions. There ought to be Christian colleges in the great strategic centers. . . . In some instances, we hope a Christian university."[2]

[1] World Missionary Conference, "Christian Education," Vol. III., p. 368.

[2] Op. Cit., p. 372.

PART III.

THE ORGANIZATION OF CHRISTIAN EDUCATION

I.

ELEMENTARY CHRISTIAN EDUCATION

In the Home

Elementary education depends upon the home, the day school and the Sunday school. Some one has called the home "God's first and holiest school." In the Old Testament a divine injunction is given the parents to instruct and train the young. In a peculiar sense the responsibility for education rests in the first instance upon the home, and, secondly, upon the church and state. Unless the home lays the foundation there can be no superstructure, and both church and civil society will ultimately crumble into ruin. The first lessons in honesty, cleanliness, loyalty, love, consideration for others, truthfulness, and justice must be imparted in the family. It is the birthplace of reverence and piety. It is this very fact which makes so deplorable and ominous the decay of American home life. Missionaries and others, who have been absent from our shores for years, on their return, remark upon the great change in family life. Less and less responsibility is felt by parents, and more and more the children are indifferently "farmed out—to the church for religion, to the school for learning, and to the streets for recreation." No scheme of Christian education is complete which does not reach the home, and revive the dormant sense of parental responsibility. What is needed for the future is neither the strait-laced home of the Puritans nor the ignorant and unconcerned homes of to-day. Excessive moralizing

creates distaste for religion, just as a lack of moral training produces indifference. The ideal home fosters a growing sense of confidence and companionship between parents and children. Every home ought to have a "children's hour," when parents and children grow into each other's lives, and learn to commune with one another and with the Father of all. The home must be made the center from which interest in school work, Sunday school, play, and companionship shall radiate. Every influence which disturbs the family government and the development of domestic virtues ought to be considered baneful to human society. The intensity, and the rush, and the scramble of modern city life are responsible to a very large degree for the evils of the day. The supreme need of the home is the re-establishmnt of the family altar so that the children of our land may early learn reverence toward God and respect for sacred things; for the fear of the Lord is the beginning of all wisdom.

Pestalozzi, the father of modern education, held the interesting theory that all the higher developments of the heart and moral nature arise from the subtle relation of the mother to her child. Out of trust and gratitude, which early spring up in the infant's heart, grow love, sympathy, and religion. Whether this view is psychologically correct may be a question. But every one knows what powerful instruments in reaching the hardened are the tender memories of a mother's love and devotion. Evangelists make their strongest appeal to those powerful emotions. Some have even gone so far as to assert that they have discovered, in the great missions for the outcast, practically no hope for the unfortunate individual who has never known a mother's love in early childhood. This is probably an

exaggeration, but at least it bears eloquent witness to the immeasurable influence of the home, and of the mother who is its living center.

Elementary Public Education

Among Protestants there is little or no interest in the establishment of elementary church schools. The prevailing view seems to be that the State can best provide for the training of the children during their early years. Moreover, during this period of life the children spend the most of their time in the home, where religious influences can surround them. They are under the influence of the home for at least five-eighths of the time, and only spend about three-eighths in school. The Roman Catholics, on the other hand, jealous of their ancient control of education, have maintained an irreconcilable attitude toward the State elementary school system. "Godless public schools" is the battle-cry of many priests who regard the American public-school system as an enemy with which there can be no reconciliation. For this reason many Catholics refuse to allow their children to attend the public schools, and they maintain in this country no less than 5,256 parochial schools, with an attendance of approximately one million four hundred thousand children.

Religion in State Elementary Schools

Half of the children and youth of America are growing up without religious instruction from any source whatever. There are fifteen million members enrolled in the Sunday schools, including many adults. According to the last census 34 per cent. of the population, or 28,643,726, are between five and twenty years of age. Thus we see that there are ten or twelve million children and adolescents who are growing up with no knowledge of Christianity but

what they pick up by accident. The astounding ignorance of the Bible, even as a purely historical and literary work, and the ominous increase in criminality, vice, and evils of every kind, are arousing a demand for more and better religious training for the young. In consequence, there is to-day an insistent demand springing up everywhere for the introduction of religious teaching into the public schools. It is claimed that the doctrine of the complete separation of the church and state is being wrongly interpreted in order to debar the Bible from our schools.

"Here, then, is our national peril—that the supremely important task of our generation will fall between church and state, and be ignored by both. The church may say: 'Education is no longer in our hands.' The state may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America to-day—without any genuine religious training. It is time, therefore, for church and school to co-operate, as army and navy co-operate, in defense of our common country. Power of attention, concentration, discrimination, power to reason, to think, habits of industry, thrift, promptness, fidelity, command of the tools of common speech and daily life—all this can be given by the school. Ideas of reverence for the unseen, of obedience to conscience, of the constant recognition of God in nature and history, of the place of Christ in Christianity, of the growth and value of the Bible, of the method and motive of the Christian life, of the relation of Christianity to other religions—all these must come through the home and the church. If the home and church shirk this responsibility, our people will be in fifty years a nation without a religion; *i. e.*, a nation disintegrating

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and dying. No strong and enduring people ever yet existed without definite and continuous work in religious education. If reverence does not 'grow from more to more,' the nation is palsied at its very heart. Since the state can not, and the home usually does not, undertake religious instruction, what is the duty of the church?" [1]

There is no other problem so grave, so urgent, and so difficult before the American people. It is, in fact, world-wide. In a slightly different form the problem of religious education has been the most insoluble difficulty before the British Parliament for more than a generation. In Germany, where they have had religion taught in the schools ever since the Reformation, there is to-day a powerful movement against the system. Many American educators, like Pres. G. Stanley Hall, are urging religious instruction in our State schools. "It is high time," he tells us, "for the church to awake to this situation and to realize all that it involves; to know the extent of its pedagogical decadence; seek to fathom its causes; to trace out its consequences, and then do its utmost to find the cure." He calls upon the churches to unite in placing religious teaching in the public schools: "Putting aside all claims of ecclesiastical authority and every theological shibboleth, can we not join hands, animated by a single but fervent love of man and by the crying needs of the present and the young, and set the world again an example of supreme service in a crisis of dire need?" [2] One of our most thoughtful religious journals, while not going so far as to advocate the teaching of religion in the common

[1] Faunce, W. H. P., "The Educational Ideal in the Ministry," p. 198.
[2] Pres. G. Stanley Hall, "Relation of the Church to Education," in "Pedagogical Seminar," Vol. XV., p. 187.

schools, does insist upon the reading of the Bible in worship. Discussing this question in an editorial, it declares: "We are simply drifting. Meanwhile young America is becoming more ignorant of the Bible than ever, more irreligious, and, we fear, more immoral. We have the example of France to warn us. In Germany the Bible is read in all the elementary schools as a matter of course. It is all very well to be doctrinaire and sound on the question of separation of church and state, but it is a fearful price to pay for that glorious doctrine if American children are to remain ignorant of the Bible. We do not believe that the use of the Bible in worship in schools is a union of church and state." [1]

This same journal on another occasion says: "If Christian children receive definite Christian instruction only on one day a week, and are exposed during the remaining six days to a continuous stream of non-Christian influences, it can hardly be doubted which force is likely to prove the stronger. Christian education is an absolute necessity if the church which has been planted is to be preserved from being swept away by a flood of non-Christian influence." From such sentiments we must believe that it is becoming more certain each year that unless the Christian churches of our land solve this vexatious problem in some more satisfactory way, the demands for religious instruction in our public schools will soon reach the point where it will be irresistible. Before considering the desirability of such a solution any further it is important to learn exactly the present status of religious instruction, Bible reading, prayer, and singing of Christian songs in our common schools.

[1] The *Baptist World*, May 8, 1913, p. 17.

Use of the Bible, Prayer, and Hymns in Schools

All the State constitutions guarantee religious liberty, and directly forbid sectarian instruction. None, however, contains any provision prohibiting the use of the Bible in the schools. Moreover, no law ever passed in any State Legislature specifically excludes the Bible by name. In many States there are laws forbidding the use of any books in the public schools which may be calculated to favor the religious tenets of any particular sect. In such cases the courts must decide whether the Bible is a sectarian book. In other States, while forbidding the use of sectarian books, the way has been left open for the use of the Bible, by declaring that it is not sectarian, and should not be excluded from the schools. In the following States either the Bible may not be excluded or else its use is made obligatory by law: Florida, Georgia, Indiana, Iowa, Louisiana, Massachusetts, Mississippi, and West Virginia, and also in New York City. In the following States by law the use of the Bible is optional or permissive according to the choice of each community: Kansas, New Jersey, North Dakota, Oklahoma, South Dakota. By court decision the reading of the Bible was upheld in Maine, Michigan, Pennsylvania, Texas, and Ohio.

In New York State the opening of the school with Bible reading and some form of prayer is generally considered unobjectionable, though some of the cities forbid such exercises. In Missouri the trustees may compel Bible reading. Iowa leaves the matter entirely to the judgment of the teacher, and permits no dictation by either parents or trustees. In Arkansas the trustees settle the question. In North and South Dakota the Bible may not be excluded from any public

school, and may be read for ten minutes at the option of the teacher. In most States no pupil can be coerced to attend during the reading against the wishes of his parents. Arkansas forbids the granting of a certificate to teachers who do not believe in a Supreme Being, and Rhode Island recommends the rejection of any teacher who ridicules religion. In New Hampshire the law requires that "the morning exercises of all schools shall commence with the reading of the Scriptures, followed by the Lord's Prayer." Pennsylvania says: "The Scriptures come under the head of text-books, and they should not be omitted from the list." Virginia has no law, and the Bible is generally read. South Carolina also has no law. The decision of the Supreme Court of Texas in 1908 is in favor of the reading of the Scriptures. In upholding this privilege the decision reads: "It does not follow that one or more individuals have the right to have the courts deny the people the privilege of having their children instructed in the moral truths of the Bible because such objectors do not desire that their own children shall be participants therein. This would be to starve the moral and spiritual natures of the many out of deference to the few."

Washington State prohibits the reading of the Bible. Teachers in Arizona are not permitted to read the Scripture to pupils; if they do, their certificates may be revoked. The decision of the Supreme Court of Wisconsin in 1890 declared the reading of the Bible in the public schools to be an act of worship, and is therefore unconstitutional. The decision says, however: "To teach the existence of a Supreme Being of infinite wisdom, power, and goodness, and that it is the highest duty of all men to adore, obey, and love him, is not sectarian, because all religious sects so believe and

teach. The instruction becomes sectarian when it goes further and inculcates doctrines or dogmas concerning which the religious sects are in conflict." A recent decision in Illinois supports the same view, thus reversing a former view of the subject. An investigation in the year 1904 revealed that in 818 out of 1,098 cities of over four thousand inhabitants, the Bible was read to the pupils. In 530 of the number comment was forbidden. In 162 cities all religious exercises were strictly prohibited.

"In general, then, we say that the Bible is read in the public schools of most of our States, but usually only as an opening or closing exercise, in which no comment may be made by the teacher; that whether it shall be read or not, is largely determined by the local authorities; that those children who object to attendance on such reading are excused therefrom; that in some States the court decisions prohibit its use in the schools, and that in those where the decisions allow it, the purely formal manner in which it is compelled to be used has detracted from the use of a considerable portion, if not all, of the religious and moral value once commonly attributed thereto." [1]

The other religious exercises usually practiced in the public schools are praying and singing. In 827 of the 1,098 cities mentioned above, the teacher or class engaged in prayer. In 915 of these cities sacred songs were sung by pupils. In 162 neither of these exercises was permitted.

The reading of the Bible, prayer, and sacred song is generally a part of the opening exercises of our American school. Is it wise that a further step be

[1] "Cyclopedia of Education," Art., "Bible in the Schools."

taken by teaching religion as an integral part of the curriculum, either by the regular teacher or by the pastors?

There are numerous arguments in favor of such a plan of religious teaching, which may be summarized as follows: (1) The home and the Sunday school are inadequate to perform the task of religious instruction. The half-hour given weekly in the Sunday schools is altogether insufficient for making lasting impressions. Moreover, the work is frequently crude, intermittent, and lacking in system. (2) At least half of the children of our country do not receive any religious instruction in the Sunday schools. (3) Religion is an absolutely essential element in any genuine education, and without it the child has no basis for moral ideas.

Opposed to religious instruction in the schools are some very weighty arguments. (1) The American school system is the outcome of the spirit of toleration and religious liberty for which our fathers bled and died. For the State to teach religion is to invite again those dissensions which have been the cause of so many horrors perpetrated in the name of God and religion. (2) Religious instruction by State-paid teachers is contrary to the very nature of religion. Religion must be free and voluntary, and must have no semblance of compulsion from external sources. (3) State-taught religion inevitably degenerates into formalism, and will be carried on only because of scholastic and historical interest. Nobody who has the real interests of Christianity at heart can desire the system of official religious instruction which is found in German schools.

Is the problem insoluble? Far from it! There are signs of hope that this vexatious question of religious instruction will soon be satisfactorily answered without

the disadvantages of a State-taught religion, or the sacrifice of that grand principle upon which modern civilization is built—religious liberty and toleration.

The most powerful means for religious culture which can be freely used in our common schools without violating the conscience of any class, is sacred song. Is it not strange that the influence of music has been so neglected in education? Music was used in the education of the Greek child in order to arouse his highest emotions and develop his moral life. All through the Christian centuries it was employed in European schools. Unfortunately, the stern influences of the Puritan prevented its introduction into American education. Sacred songs have a subtle power over life and action. Rhythm and tone sink into the memory more indelibly than any instruction, and exert a power in moulding the inner life and feelings. They elevate the emotions, purify the heart, and can be made the medium for conveying the most sublime truth. The grand old Christian hymns are acceptable to every denomination. Why should not the schools teach the children these songs which all Christians sing? The logic of religious thought divides; the logic of the Christian heart is the same for all. All Christians sing the same songs, for they share alike the same spiritual feelings. A larger emphasis in our public schools upon religious music will go far to remedy the present woeful lack of religious development, and it will not in any way be liable to the evils of formal religious instruction.

The Problem

There is a profound conviction, universally prevalent, that the proper organ for religious instruction is the Christian church, and that no other agency can or ought to undertake this work. Any attempt to delegate

this function of teaching religion must inevitably result in dire failure. The supreme question of our day is, therefore, whether the church founded by our Lord Jesus Christ possesses the spiritual energy and sense of duty to measure up to its educational task. There are many signs that the church is beginning to experience a mighty reawakening with reference to Christian education. As the *Baptist World* says, "There is no greater problem before us as a people than the question: How can our educational system do more for the moral and spiritual needs of the young? More education is what our youth sorely need. The winning of the fight for religious liberty along with civic freedom has made it difficult for us to make religious training a part of our school system. . . . The schools can do better in character training and must do better. We are to find the way."[1]

The problem of Christian education for the youth of America can only be solved by a closer union of the home, the Sunday school, and the common school. The church must awaken to its unique function as the correlating agency which shall combine the influences of the home and secular study with the religious life of the child. A new method of organizing and encouraging religious teaching has been tried in several places. So far it has been remarkably successful and there is hope that it will prove to be the American solution to the difficulty, because it does not violate religious freedom, nor combine church and state. The new plan is nothing less than the establishment of a relation between the day school and the Sunday school by which religious instruction and knowledge imparted in the one

[1] Editorial, the *Baptist World*, Jan. 16, 1913.

are recognized and credited toward graduation by the other.

The day has come, the opportunity is at hand for the church of Christ again to place herself in the leadership of all education. She is to be no mere handmaiden of the public schools, trying in a half-hearted way to supply what the State dare not do, by doling out a little religious information for half an hour on Sunday. Her hand is upon the switchboard which shall unite the circuits, and release the power which vitalizes all culture and learning. She may direct the education of our young toward the noblest ideals, by correlating, as no other agency can do, the influences of the home, the Sunday school, and the school. This difficult but glorious task must inevitably fall upon the pastors of our churches, and they must in an open-hearted and broad-minded way take up their larger duties for the new Christian education.

II.

INSTITUTIONS FOR CHRISTIAN EDUCATION

Academies

The history of education gives many instances of the interest of the church in the establishment of academies of secondary school rank, and for a time some of these even rivaled the colleges. But during the last decades of the Nineteenth century there was an enormous development of municipal high schools throughout our country. The town or city high school has become the college of the masses, and to-day we are witnessing the development of this movement into the rural communities. The future will see the establishment of the rural high school for the higher progress of rural life.

Everybody recognizes that it is vastly better for the majority of the youth of secondary school age to remain under the influences of the home and the home church, attending the public high school. But for numerous reasons private high schools and Christian academies are better adapted to meet the special needs of many young people. The location and equipment of such institutions for Christian education are becoming more and more difficult. Christian academies should necessarily be few in number and placed in the most strategic centers in order to secure the best results to the denomination. They should not be rivals of any municipal high school, but must serve a function quite distinct, but exceedingly important, for the denominations which support them.

Higher Education

There is a geographical law governing higher education. Ninety per cent. of those who attend college select an institution within a hundred miles of home. Eighty-five per cent. of the students of Columbia University come from within a radius of fifty miles; even 52 per cent. of Harvard's students are from within a radius of fifty miles with Boston as the hub. Some believe that concentration upon one or two large institutions would be a wise policy, and such concentration is the general tendency of the day. But the total results would never be as great. There are fourteen Baptist institutions in Texas with 4,048 students. In such a broad State one or two large and opulent institutions would not reach so many homes, churches, and sections, and consequently would not accomplish as much good as these more numerous growing centers of moral and educational influence. It is said that Ohio has more colleges than all the New England States. Some one has asked, "May not this be the reason why she is the 'Mother of Presidents'?" "Small, compact colleges wisely distributed over the country, with a few well-manned departments within the resources at command, and a professional staff of ripe, scholarly, thoroughly qualified teachers, of unselfish, Christlike spirit, is the policy and imperative duty of the church."[1] The small college is best adapted to the needs of the many. It is an expression of American civilization, of democracy rather than aristocracy; it meets the demand of young people of moderate means.

Higher education in America has grown up in a chaotic way, so that the various institutions are entirely

[1] Rev. Hugh Johnson, D.D., "Are Denominational Colleges a Necessity?"

lacking in articulation. Schools, colleges, and even universities, have been established without regard to their relation to others below or above them. Confusion, competition, duplication, and consequent waste have been the result. The locating and ranking of our Christian institutions have never been given the careful attention they demand. The time has now come in the history of Christian education for a clear-cut classification, and for careful discrimination of the functions of our Christian institutions of learning. The university, college, Junior college, and academy must have their status defined. In the past many of these institutions have grown up practically without the sanction of any responsible denominational organ. In many instances they have brought strife, competition, and sometimes a large measure of disgrace to the denomination. There has been injudicious and blatant advertising; standards and equipments have been claimed in some cases which were far from true; soliciting for students has not always been honest and considerate. However, during the past twenty years practically all the larger denominations have established education boards, and these have organized their Christian schools on a more satisfactory basis. This movement is vastly significant, and is the greatest evidence of the present renaissance of interest in Christian education.

The activities and function of our American universities are complex, being the outcome of English, Scottish, German, and also French influences. To-day a standard university combines two or more of the following activities: Research, graduate instruction, professional training, and extension work. All the universities of our country have undergraduate departments connected with them, so that they continue to

VIEW DOWN THE MIDWAY PLAISANCE.

THE YERKES OBSERVATORY.

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give a general collegiate culture along with the more advanced lines of work. These higher institutions usually grant graduate degrees, such as A.M., Ph.D., M.D., and Sc.D., as well as the ordinary bachelor degrees, for actual work of a scholastic character.

The enormous endowments required for the institutions which undertake these higher forms of intellectual work naturally put a limit upon their number. During the past half-century there has been a tendency for wealthy donors to bequeath large sums for the establishment of private institutions without any religious affiliation whatever; examples are Cornell, Johns Hopkins, Leland Stanford, Jr., the Rice Institute, and the Carnegie Institute.

From time to time the question of a great Baptist university for the South has been suggested, but no definite steps have yet been taken toward its realization. It is very greatly to be hoped, however, that before another decade there may be some adequate plans for an institution of the highest learning which shall represent the ideals of Baptist life in the South. Such an institution would bring the sanest and ripest scholarship to bear upon all departments of learning. It could do for the Southern people, and the world at large, a work which is deplorably needed at the present time. There are, of course, a number of denominational institutions which are successfully pursuing in part the larger sphere of a Baptist university, such as Richmond College, Mercer, Furman, and Baylor. They do some graduate work, and give degrees in medicine, law, and other professional lines. There is every reason to hope that sometime these may be sufficiently endowed to branch out still further, and become equipped to do university work along all lines.

Colleges

The function of the American college is fairly agreed upon, though all institutions have not yet accepted the standards which have been set. The college should not undertake to do more than give its students a liberal culture. The college curriculum has broadened so greatly during the past quarter century that even a college now needs a large endowment to do its work effectively. The average college should give a four years' course leading to the bachelor degree. Its work should be of such a standard that students are prepared to enter without conditions either the university for graduate work or the professional schools. Such a high-grade Christian college should be found in every State where the denomination can furnish from 150 to 400 students.

There is naturally much difference of opinion as to just what constitutes a standard college. One writer asserts that twenty-five teachers, forty thousand books in the library, and adequate scientific equipment would give three hundred students sufficient means of training. Another suggests that a college to confer degrees should have property to the amount of $100,000, and should maintain a four-year course of study. Dr. Charles R. Henderson believes that there should be at least twenty-four teachers with a salary budget of $31,000 per year, and equipment amounting to $55,000, with $1,000 per year for additions. These standards are necessarily ideal, but they reveal the fact that many of our very best colleges, especially in the South and West, are sadly handicapped by poverty.

The Methodist Episcopal Church South in its last classification has put down a number of institutions as "Junior Colleges." Other bodies are now doing the same. A Junior college combines the work of an

academy and the first two years of a regular college course. No degree is given in most of them, but their graduates are entitled to enter the Junior year of a full college or university. There is in most States a growing demand for institutions which do this amount of work. They reach a larger body of young people during the most plastic adolescent years, and while not all find their way to the university, usually the more capable are discovered and sent forward. In every State there ought to be a sufficient number of these institutions to influence every section. The "inferior" colleges of the Jesuits were largely of this character.

By the very nature of the case there is one form of professional work which the regular colleges and Junior colleges may engage in, and that is the training of teachers. A very large number of students of these institutions naturally gravitate into the teaching profession for a longer or shorter period. In securing general culture they are already largely preparing themselves for the task of instruction. When it is recalled that in many of our States 20 to 25 per cent. of the teaching force leave the profession each year, and their places must be filled by others, and furthermore, in many States all the Normal schools and teachers' colleges do not begin to equip more than one-third to one-half of the new teachers needed, it would seem wise and clear that the State should permit the graduates of the Junior colleges to qualify for the teaching profession. Each of these colleges should, however, have an instructor on its staff to give the students who desire to become teachers the professional branches, educational psychology, school management, the history of education, and methods of teaching. The efficiency and influence of Junior colleges and colleges may thus be greatly multiplied.

III.

THE ORGANIZATION OF CHRISTIAN FEATURES IN COLLEGES AND UNIVERSITIES

It is unthinkable that any college which professes to be Christian should lack positiveness in its declaration of religious truth. Yet it is not uncommon for institutions of learning to be nominally Christian while in reality they are centers of doubt and indifference. In some institutions there is a feeling that a positive Christian profession is necessarily narrow and intolerant and places a limitation upon one's freedom of thought. But such an opinion is entirely uncalled for. As Chancellor Gailor says: "The Christian universities demand no religious tests for professors or students; they desire to interfere with no man's freedom of opinion; but they do insist that a corporation which has been created and maintained by people who believe that Christ is the very word and image of the Eternal God, Cosmic, Universal, Immanent in man, and nature, Himself Light of Light and God of God, shall positively and definitely recognize Christ's dominion over the minds and consciences of men." [1]

The demand of the College Board of the Presbyterian Church is to be commended to every Christian body conducting higher institutions. The published policy of the board makes it a condition of co-operation with any college that it "requires all regular students to take systematic Bible study as a part of the curric-

[1] Chancellor Thomas F. Gailor, "The Christian Church and Education," p. 78.

ulum required for graduation; 144 hours are the minimum for required Bible study in the college course; thirty-six hours are to be given each year." This policy was suggested by the college presidents. A further condition is that the college has in its faculty only such teachers "of open Christian profession" as can be regarded as exerting a positive "spiritual influence with students." Again, it is required that each college "shall seek the conversion and consecration of every student as its prime business." "Once a year each college president whose college receives aid from the board gives a signed statement to the board that these conditions have been complied with."

The Curriculum

Christian colleges must equal the non-religious institution in equipment and facilities for study. They must offer courses in all those fundamental branches which are demanded to-day as a necessary part of a liberal training. It goes without saying that if Christian schools wish to retain respect they must be fully abreast of the times. The general curriculum should show those courses or subjects which are taught in other institutions of similar rank. But it is not necessary to discuss here in detail the full course of study. We must, however, consider the organization of the religious aspects of the Christian college.

Every Christian college will naturally exalt the study of the Scriptures. In many cases the Bible is a required study for all the students. Some require it to be studied during every year of the course, others require two years, and others again only one. Many Christian colleges allow the study of the Bible to be entirely optional, depending upon other means to influence the students. There is a possibility that forcing

the study of the Scriptures may have detrimental results in some instances. Excellent results can be obtained by requiring a thorough study of the Old Testament and the New Testament in two separate courses, in the Freshman and the Junior years. In addition to this every influence should be brought to bear to have the students remain in the Sunday schools where they will continue the study of the Bible, especially for devotional purposes.

The Christian college ought not to be content with requiring the study of the Bible. A short course in Christian ethics and another in Christian apologetics should be required. These subjects are of the greatest interest and value. They help the students to see Christianity in a new setting, and give them a firmer foundation and a clearer understanding for their Christian faith and practice. The utter lack of knowledge of the fundamentals of Christianity, and of Christian conduct, among college graduates is deplorable in the highest degree. This defect can only be remedied by training college students along religious lines. In connection with these courses others may be offered in religious pedagogy, church history, and Christian missions. These may perhaps be used as substitutes for Christian ethics and apologetics because they furnish much the same sort of training.

Chapel and Church Worship

Attendance upon daily chapel services and Sabbath worship is a reasonable requirement which every Christian institution is justified in making. It must, however, always be remembered that the value of these religious features depends largely on the spirit in which they are administered. The chapel should not be a perfunctory religious performance, but should

be one of the most stimulating and profitable exercises of college life. It presents a vital opportunity to deepen the spiritual nature, and at the same time to develop an *esprit de corps* among both the students and faculty which greatly facilitates the administration.

Christian Atmosphere

A genuine Christian atmosphere should pervade the entire life of the institution, governing every activity and embracing every relationship. Such an atmosphere can be secured only through diligence and consecration on the part of the faculty and students. It will hold students faithfully to their tasks, lighten the burdens of the teachers, and render discipline easy. Such a spirit of harmony and Christian comity will enter into the outside activities of the students as well. It will purify student politics, which are in many institutions a serious source of dissensions and dishonesty. Moreover, a noble spirit of true sportsmanship in athletic and other contests, and in the relations to other institutions, will result when religion dominates the conduct.

"It is equally necessary that the college should be intensely Christian. The administrative officer should believe in the power of the best motives over the worst men and the application of great principles to little things. He should know that persons are more than the acts which they do. He should believe what most people practically deny—that a sinner can be saved, and that he is worth saving. It is only on such a profoundly Christian basis that a college can be successfully conducted. A college which is not Christian is not a college at all. For the faithful, hopeful, loving treatment of persons as free beings of boundless capacity and infinite worth is the essence of Christianity and

the distinguishing mark of the true college."[1] We heartily endorse these words of President Hyde.

Christian Training in Connection with State Institutions

Most of the State universities in our country have come to realize during the past few decades that religious influences and instruction are indispensable for the seventy thousand students attending them. Debarred from directly engaging in religious activities, these institutions have encouraged many supplementary agencies. In well-nigh all of the Ctate universities the Y. M. C. A. and the Y. W. C. A. are doing a splendid work. The various denominations interested in their own members in the university communities have also undertaken to meet the religious needs of the students. Many have supplied special pastors to look after their spiritual welfare. In other cases, owing to peculiar circumstances in the location of the university, the denominations have assisted in the support of the local churches which the students attend. Within the past few years the Woman's Board of Missions of the Disciples communion have established Bible Chairs at the University of Virginia, Texas, Kansas, Michigan, Missouri, and Oregon. For each chair they support a director, who gives courses in Bible study and has a general oversight over the students of that body. At the University of Michigan the Baptists, Methodists, and other denominations have erected church or guild houses, which are used as centers for the denominational life. In many instances dormitories have been established. In 1910 the General Assembly of the Presbyterian Church employed a special secretary to have the oversight of their work in

[1] Quoted from President Hyde, of Bowdoin College, by Chancellor Thomas F. Gailor, "The Christian Church and Education," p. 63.

the universities, and in 1912 the Baptists of the Northern States also put a man in the field. The best provision for the religious welfare of the students of any denomination is no small task. There should be a church house which shall be a genuine church home. It should be equipped with reading-rooms, classrooms, reception hall, and auditorium. A dormitory for the young women is also much needed. The employment of a secretary who shall act as a student pastor and teacher is necessary, for the local pastor will rarely be able to meet this need effectively. Moreover, to obtain the best results these institutional features fostered by the denomination at large should be carefully articulated with a local church. It is gratifying to know that the various churches are no longer content to stand aloof and criticize the State institutions as "hotbeds of infidelity," but are seriously undertaking to exert a Christian influence over the faculties and students alike.

President Van Hise said at a recent meeting: "Religious instruction in the University of Wisconsin is impossible under our State constitution. While a difference of opinion exists about the wisdom of the provision, there are many at least who are glad that such a prohibition exists, for they believe that their religion would and could not be truly represented officially. . . . It seems to me that the State and the University of Wisconsin are to be congratulated because they could not take up the work of religious instruction. It has been provided for better than we could have done it."

The new attitude of our Christian bodies is splendidly expressed in the annual report of Dr. A. J. Barton, secretary of the Education Board of the Bap-

tist General Convention of Texas: "Another duty and opportunity that awaits us is to provide suitable religious environment and Bible-class work for our Baptist boys and girls that attend our State schools. A good Baptist is a good citizen, keenly alive and loyal to the best interests of his State. Baptist citizens pay taxes and help build and maintain every State school. It is neither surprising nor objectionable that our State schools should have Baptist students in them. This is not to say that Baptist parents should neglect our Baptist schools by sending their children to State schools. In most cases the opposite course would be better. But we must recognize the fact that Baptists are free and rejoice in their freedom. As long as this is true we shall have a goodly number of Baptist students in all of our State schools. State schools have many noble Christians in their faculties and student bodies, and there is in the atmosphere much of the savor of Christian life and example; but these schools as such are forbidden to look after the religious life of the student or to give courses in Bible study. It is our high duty and privilege to look after the religious life and welfare of our Baptist boys and girls who attend these institutions. The best method of doing this deserves our serious consideration. Certain it is that in this matter we owe them a debt and ourselves a duty."[1]

The problem of religious instruction for the students in our State institutions is now being successfully attacked. In a number of the universities the local pastors are giving Bible courses. At the University of Texas an advanced step was recently taken which is of vast significance for higher education throughout the

[1] Annual Report, 1912.

land. For several years the students of the university have been permitted to take Bible courses under qualified instructors, and these courses have been credited toward the B.A. degree. The teachers are in each case employed and supported by particular denominations. The State institution in no way violates the principle of religious liberty, but it realizes that religious knowledge which it is not permitted to teach is as worthy of a place in the curriculum as the literature of the Greeks and Romans. In this way a large number of students have been pursuing rich studies in the Bible which otherwise they would not have done had these not been counted toward the academic degree.[1] A further step has been taken in that the teachers of religious subjects co-operate so as to avoid the overlapping of work, and have formed the "Association of Religious Teachers." This organization of teachers representing the Presbyterians, Baptists, Methodists, and Christians will offer courses to the students, who wish to elect them, in the Bible, missions, religious sociology, religious pedagogy, and other subjects.

[1] Those who are unfamiliar with college life may forget that the demands on the students' time are very great, because of the large number of courses required. This accounts for the reason that so many more will pursue Bible study when credit is given.

IV.

THE SUNDAY SCHOOL A MEANS OF CHRISTIAN EDUCATION

Sunday Schools Deficient

The most neglected field of Christian education is the Sunday school. As President Faunce, of Brown, has well said: "No other institution of our age shows such a chasm between possibility and performance. No other has such vast powers latent and unused." The pupil who goes to an up-to-date public school comes under an instructor who has been required by the State to secure a certificate testifying to his scholastic proficiency and professional equipment. When the same pupil goes to the Sunday school he is forced to draw a very uncomplimentary comparison. No one acquainted with the work of the International Sunday School Association, or the various denominational boards, can fail to admire the wisdom, energy and efficiency of all these organizations. The progress in training teachers, in methods, lesson plans, literature, equipments, and management during the past twenty years has been gratifying beyong expression. The actual teaching has also been greatly improved. But there is still a deplorable lack and few have yet grasped the idea of the Sunday school as one of the most dignified and effective agencies for Christian education. In order that this higher ideal of the Sunday school may be realized, Christion colleges must awaken to their responsibility and opportunity in regard to the matter.

Our denominational colleges are just beginning to realize their duty to the denominations in training capable teachers for the Sunday schools. Hitherto all too few of the students and graduates have taken their places as teachers and officers. If Christian institutions stand for anything, it should be the training of religious leaders. To this end every Christian college should undertake the equipment of Sunday school teachers by giving courses in the best methods of teaching the Bible to children and adults. A course in religious pedagogy, dealing with the history of religious education, Sunday schools, the principles and methods of teaching, the development of the child and the organization and management of Sunday schools should be offered. While it would perhaps be unwise to require all students to pursue such a course, there should be a steady pressure to induce the students to prepare themselves for active service in the churches. A denominational college thus can render its constituents a splendid service. Such trained and consecrated college men and women in the Sunday schools would quicken the interest and loyalty of Christian people to the college, and at the same time bring new enthusiasm into the churches themselves for their educational task.

Correlation Home, Church, School

However, the largest and truest service of Christian institutions of learning will never be performed until they are willing to undertake the heroic task of correlating all the teaching agencies of the denomination. The Sunday schools need the vitalizing and uplifting touch of the Christian college. The Christian home, the Sunday school, and the Christian college must be linked into one grand system of Christian education which shall girdle the child with sacred influences

from birth to maturity. The college can do this in two ways: first, by accrediting courses of Bible study, and, second, by extension work.

One of the most significant lines of progress in higher institutions of learning in the last score of years has been in the organization of extension departments. The older type of university and college served only those who had the time and money to go to the institution itself. The progressive university is to-day being taken to the people. Through correspondence instruction, extension lectures and demonstrations, and publications the advantages of collegiate learning are being made available for all. This is especially true of the great State universities of the Middle West. Supported by the masses of the people, they have come to feel that it is obligatory upon them to serve as many of the people as possible. Every citizen who, by paying taxes, contributes to the support of the university, has a right to expect some definite return. The Universities of Wisconsin and Minnesota have been conducting demonstrations and teaching classes of farmers, dairymen, and others. During the past several years the University of Minnesota has chartered a train, and part of its faculty have traveled through the State giving expert instruction to the people on a variety of subjects of special interest to them. The university of the future, if we can forecast its labors, will operate in every town and hamlet, bringing to all citizens throughout the State the benefits of collegiate instruction. The extension department does not attempt to cover the work of the primary school or high school, but will supplement and assist these.

The extension work of a State university touches particularly the economical, industrial, and political

interests of the people. It must be the peculiar duty of our Christian institutions through similar extension work to minister to the spiritual and ethical needs of the people. Universities and colleges supported by Christian churches should be equipped and fitted to do this. The various denominational colleges should do for the study of the Bible and religion among the people just what the secular institutions are doing along other lines. There is no special reason why the Christian school should confine its sphere to religious lines, but obviously this should be its first and deepest concern.

Crediting Bible Study

The most significant step in regard to religious instruction for many a decade is the new plan by which the study of the Scriptures may be counted as a part of the scholarship of our students. We have seen how courses in Bible study are accredited in some of our State universities. A similar plan of accepting religious knowledge has been developed at the State Normal School at Greeley, Colorado. But more far-reaching for good than either of these movements is the new method put into operation in 1912 by the State High-school Board of North Dakota. Realizing the deplorable lack of knowledge of the commonest literary references to the Bible, the board issued "A Syllabus on Bible Study." In the introduction we read:

"A knowledge of the Bible is an essential element in a good education. Whether or not one is interested in the Bible as a manual of devotion, it is imperative that he should be familiar with it as a literature and as a history; for no literature and no history have more vitally affected Anglo-Saxon civilization. English literature has been generally influenced by Biblical style and

is strewn with allusions to Bible stories and teachings. Shakespeare is said to have over seven hundred such allusions; Tennyson, over four hundred. As Charles Dudley Warner put it: 'The Bible is the one book that no intelligent person can afford to be ignorant of. All modern literature and all art are permeated with it. It is not at all a question of religion or theology or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the work set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly.'

"And yet actual experience proves that the average young person has a very imperfect knowledge of this wonderful book. This syllabus has been prepared with the hope that the boys and girls of North Dakota of high-school age may be led to a serious study of this great literature.

"To every high-school student who duly passes an examination based on this syllabus, a half-credit will be given on his high-school course."

The syllabus covers an outline of the Old and New Testaments, and the examination is offered along with other scholastic subjects. The Bible work is not pursued in the schools, but is carried on privately in special classes, usually in connection with the various Sunday schools or young people's societies. The classes are taught by local pastors or laymen who are interested. This study is, moreover, purely elective, and the examinations are confined to literary and historical questions. The first examination was given in January, 1913, and fourteen candidates applied, but a very large number of students have begun to study the Bible.

The general secretary of the North Dakota Sunday School Association said in regard to the success of the

work: "As I have traveled over the State I have found large numbers of these classes, all of them doing good work, and a splendid interest is manifested on the part of the young people. It seems to me that this course has done more to arouse interest in Bible study on the part of our high-school young folks than any other thing which has ever been presented to them. My judgment is that this course is destined to become a large factor in the religious training of our young people."

The Christian colleges should offer credit to Bible teaching when done effectively under competent teachers. It is strange to say that the first to do this have been a State Normal School and a State system of Secondary schools.

No line of work at the present day would be more far-reaching and salutary in its effects than the accrediting of good teaching in the Sunday schools. First of all it would awaken the pastors to a profounder realization of their responsibility as Christian teachers. For centuries pastors were the teachers and supervisors of the schools, and they ought to realize in this hour of terrible need that they must again become school men —educators in the highest sense of the word. To fulfill effectively the duty of a Christian pastor to his Sunday school is a task as arduous and difficult as being the president of any college in the land. The case of a village pastor in Massachusetts illustrates this statement. During an extended pastorate in a humble and remote parish he laid hold upon the young people of his congregation. Through the influence of his scholarship and Christian zeal he inspired scores to go to college; many went as missionaries to the foreign field, and hundreds of others were directed into the paths of Christian power, influence, and usefulness.

"Here, then, is the unrivaled opportunity of the modern pastor. He finds close at hand a sword already fashioned, but rusty and sticking to its scabbard. He has not to begin the work of religious education—it was begun in the Sunday school more than a century ago. He has not to induce his church to organize a school, to appoint teachers, or to set apart some time for instruction. The machinery is at hand, though antiquated and creaking, and sometimes a mass of revolving wheels that achieve no output. To take this mechanism, remodel it to suit present need, to harness it to new sources of power, and put it in charge of the most vital and forceful personalities in the community —this is the pastor's imperative task. No other form of work will bring so rich results. Vastly more important than the annual round of pastoral calls, which may degenerate into mere social simpering, far more promising than any young people's societies, more rewarding than all guilds, settlements, leagues, and clubs of every kind, is the fundamental and essential work of directing the religious education of the congregation. The pastor who succeeds as educational director can not fail otherwise. His church has touched the ultimate springs of power. It is as a tree planted by rivers of water, which each year adds new rings to its growth and new diameters to its shadow. Such a church is always anticipating its own future, and training its own successors. The pastor who depends mainly on his own eloquence or ingenuity or freshness of appeal will soon reach his natural limits. The pastor who depends on the educational process applied in the religious field is steadily planting the corn whose fruit shall shake like Lebanon. He need not be his own superintendent, or actually conduct a class. But he must be the inspiring

and directing power in the church school of religion. He can neglect that only at the peril of his entire ministry." [1]

There has been one very good reason why Christian education, as it has been conducted, has failed to secure the profound appreciation of the average pastor, and has failed to call forth the hearty benevolence of the people. The Christian college has been too far removed from the pastor and the churches both in location and interests. The Christian college must bridge the gap between the work of Christian training which the pastor is doing in the local church and the similar work in the Christian denominational college. As farmers are beginning to feel that the State universities are their own institutions because they receive bulletins on agriculture, soils and stock-raising, and listen to expert instruction from university professors along these lines, so every pastor and church-member must be made to feel that he has a definite share in the interests of the Christian institution. When the Sunday schools are linked in a union of endeavor for Christian education with the Christian college, and every pastor feels that under his charge is an integral part of the agencies for Christian education, there will dawn a new era for Christian education. Such a linking of the churches and the Christian colleges may at first have many objections, and it will take heroic efforts to bring it about. But it is in line with the progress of the hour.

The direct affiliation of the Sunday school with the college through the training of teachers, extension work in religious pedagogy, Christian ethics, and Bible study, and through the recognition of courses of Bible study

[1] W. H. P. Faunce, "The Educational Ideal in the Ministry," pp. 200-202.

given by competent instructors in the Sunday schools, will have remarkable effect also upon the students. Impressions in regard to college life will be made early upon the children, and their aspirations for a college career will be stirred. Many young men and women who otherwise would never hear of these opportunities for training will see new avenues opened before them.

Thus we are about to witness the solution of the vexatious problem of religious instruction which is troubling all the great nations of the world to-day. Christian America is at last discovering a method of articulating the educational work of the State with the educational ideals and plans of the Christian church. The doctrines of the complete separation of church and state, of religious liberty and toleration, and of the voluntary character of religious convictions are at length harmonized according to the higher spirit of Christian co-operation. Thus state and church in Christian America may join hands to work for the highest interests of God and man.

V.

EQUIPMENTS AND SUPPORT

Higher institutions of learning are to-day far more costly to equip and manage than formerly. This is due to the greater needs along all lines: new and better furnished buildings are required; laboratories for the study of the sciences are necessary; books must be secured for the library; scholarships, museums, printing establishments, and many other features, must be provided; and the faculty must of necessity be larger and better supported. A volume would not be too large to set forth in detail the equipments demanded for a modern first-rank college. The Christian college can not afford to fall behind others in any of these respects. Because they are religious and evangelical in sympathy is no excuse for poor equipment and inefficiency. When our denominational institutions put forth high-sounding claims, and profess to maintain standards of scholarship and grades of work which they are not equipped to undertake, they bring shame and dishonor upon the religion of our Lord Jesus Christ.

Higher Education Expensive

It is to-day well known that the higher grades of instruction are relatively far more expensive than the lower. Instruction for a student in the academy costs much less than for a student in the college. A Senior costs much more than a Freshman; a graduate, much more than an undergraduate. It is impossible for a college to be supported by the fees of the students,

unless the fees be so high that they are prohibitive for all but the very wealthy. Christian colleges above all should be open to all classes of society, the poor as well as the rich. Consequently it is absolutely essential that the Christian college be endowed, if it is to survive, and continue to serve the state and church. The following figures taken from the annual report of Yale University show clearly how impossible it is to run a college to-day on the fees of the students:

Department.	Students in Attendance.	Av'ge Cost per Student.	Av'ge Receipts per Student.	Receipts to Expenses.
Graduates	357	$159.45	$ 40.17	25.2
Academical	1,315	339.56	152.27	44.8
Sheffield Scientific	948	279.66	160.25	57.3
Theological	80	641.03		00.0
Law	339	177.14	122.86	69.3
Medical	137	396.90	130.22	32.9
Art	39	315.02	69.25	21.9
Music	83	268.99	140.12	32.1
Forestry	61	469.39	119.17	25.3
All Departments	3,559	269.85	133.25	44.0

The enormous increase in the equipment of secular institutions, and the greater expense in operating a good college, have brought a crushing burden upon those who are leading in our denominational educational enterprises in their efforts to keep abreast of the times and to meet the new demands. They are confronted year by year by an increasing number of students who beg for admission, and who ought not to be turned away from college doors. Yet the very increase in the number of students, gratifying though it is, brings added expenditures and demands. Equipments grow archaic, and must be replaced; new apparatus must be secured, books replaced, and, above all, more teachers employed to give instruction. No faculty, however consecrated, can render the best service when the institution in which they labor faces a deficit year by year. Few people have been so patient, so efficient, so self-effacing

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as the sacrificing instructors in our Christian colleges, and their work should be more appreciated.

Need of Endowments Denominational colleges must be endowed and supported by the contributions of all the people. There are many snares confronting those institutions which have been endowed out of the abundance of multi-millionaires. For the best interests of the people generation after generation it is necessary that an institution of learning should stand in some vital relation to the masses of the people; for colleges and schools exist to serve the highest ends of human society. There are many reasons why the endowment of our Christian colleges must come from the people and not from a few wealthy individuals. They must cherish the interest and good-will of the people, and they will only tend to do this as they are vitally dependent upon the people. There is a decided tendency for wealthy, independent institutions to ignore their relations and obligations to human society, and to serve the interests of the favored classes. Again, our Christian colleges, which owe their origin and support to the self-denying philanthropy of Christian people, will remain truer to evangelical life. Christian colleges exist for all classes of society. The people must send the stream of youth to the college, and it in turn should send the young lives to the people enriched and equipped for service.

There is needed to-day an awakening of conscience in the churches, and among benevolent friends of Christian education, as to the fidelity of the Christian colleges to their task. Not infrequently under crushing circumstances they have remained faithful to their sacred duty. Is it conceivable that Christian people will remain indifferent and unconcerned in regard to the needs of these institutions of learning? There is to-day a glorious

reawakening of interest in religious and moral education, but the question is, Will the church of the Lord Jesus Christ reassert its rightful sway over education, or shall this function, which through all the centuries has been recognized as a vital task of the Christian religion, forever pass into secular hands? It is highly improbable that Christianity can permanently survive if it prove unfaithful to its educational duty. The denomination which shall dominate the future is that one which can most harmoniously blend evangelism and education. Christian education must, therefore, take its place along with missions upon the calendar of our churches.

The struggle to establish the Christian institutions can never be fully told. It is a story of prayers and tears, of unflinching faith and noble sacrifice. No pages in history glow more brilliantly than those which describe the heroism which led to the founding and perpetuation of our Christian schools. But a new crisis has arisen for Christian education. Many of our institutions are inadequately endowed to accomplish the task God has placed upon them, and all are facing the subtle temptation to secularism. What shall be the outcome? The answer depends wholly on the response which you, Christian pastors and people, shall make to the cry for help. If you but clearly see the tremendous responsibility of the church to education and the unlimited scope of opportunity it presents, a new era will be ushered in. Christian education lies as a supreme obligation upon the churches, and it behooves them to organize their forces and institutions with all wisdom. The entrance of the State into the field of education does not in the least shift the responsibility from the church. It only makes the organization and articulation of the various

institutions more difficult. To the Christian philanthropist and to all who wish to invest their means to secure the best results, we wish to say that the most enduring, far-reaching, and beneficent form of benevolence is found in furnishing the young life of each age with the opportunity of training in Christian schools for Christian service. The organization of the general denominational boards of education insures our people that their gifts will be properly conserved and wisely directed into channels of greatest usefulness and blessing.

THE END.

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